

The Church School

A MAGAZINE OF CHRISTIAN EDUCATION

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THE EDITORS' OUTLOOK

GLASGOW, Scotland, is the place selected for the Ninth Convention of the World's Sunday School Association which will be held June 18-26, 1924. Arrangements have just been completed for two of the steamships which will be for the exclusive use of delegates. The Cunard-Anchor Line *Cameronia* will sail from New York on June 7, 1924, and the Canadian Pacific *Marloch* will leave Montreal on the same date. Both steamers will go direct to Glasgow and arrive on Monday, June 17, the day before the opening date of the Convention. It is hoped that arrangements for another steamer can be made so that there will also be a boat sailing from Philadelphia which will make a call for delegates at Boston. All the ships to be used for the transporting of delegates will be carefully inspected by the Transportation Committee of the World's Sunday School Association. This has already been done for the *Cameronia* and *Marloch* and both boats are very satisfactory. On each ship there are an unusually large number of good state-rooms at the minimum price.

A revised edition of the tour bulletin has just been prepared and a copy will be mailed to all who have previously sent inquiries to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, and to all others who will write for it. Stateroom berths will be assigned in the order in which the initial deposit of \$25 is received at the office of the World's Association in New York. Attractive tours have been arranged which will enable the delegates to make a more or less extended trip through the British Isles or the Continent of Europe. Tours to the Holy Land and Egypt have been provided both before and after the Convention in Glasgow. It is expected that 2,000 will attend the Convention from North America and another 2,000 from Great Britain and other parts of the world. The Eighth Convention was held in Tokyo in 1920 and there were 1,814 registered delegates. State and Provincial Sunday School Associations are cooperating with the World's Association in giving information about the Convention to be held in Glasgow. The Scottish Committee is working out the details for the comfort and pleasure of the thousands who will attend the Convention next June.

SUGGESTIVE plans for the organization of city and county Sunday school councils of religious education have been prepared in the International office at Chicago. The importance of these plans for Sunday-school leaders in local communities justifies their publication in abbreviated form in these columns. The outlines of organization are as follows:

City Council of Religious Education

I. City Executive Committee

(1) Personnel

- (a) One or more representatives from each cooperating church or denomination, recognized by the state or International Council, appointed by their respective churches or denominational bodies.

- (b) A number of territorial representatives elected at annual council convention or by other integral units of the city council.
- (c) Representatives from other recognized organizations doing religious-education work.

(2) Function

- (a) Chooses its own officers—president, vice-president, secretary and treasurer.
- (b) Chooses the executive secretary.
- (c) Chooses a Board of Trustees and determines its quorum.
- (d) Chooses a Committee on Education.
- (e) Chooses all committees of the executive committee.
- (f) Determines policies and cooperative programs of City Council in harmony with the state or Provincial Council.
- (g) Reports actions to annual convention or institute of the city council.

II. Board of Trustees

(1) Personnel

- (a) President, secretary and treasurer of the executive committee.
- (b) Representative leaders chosen from the executive committee.

(2) Meetings: monthly or bi-monthly.

(3) Function

- (a) Exercises power conferred by the executive committee between meetings of the executive committee.
- (b) Appoints all necessary committees not provided for by executive committee.
- (c) Employs all paid workers on nomination of executive secretary.
- (d) Determines, supervises and promotes business and financial policies of the city council and provides for raising budget subject to the Executive Committee.
- (e) Recommends the budget for approval by the Executive Committee.

III. Committee on Education

(1) Personnel

- (a) Executive Committee representatives.
- (b) Educational Superintendent.
- (c) Specialists in religious education.
- (d) Specialists in general education.

(2) Meetings:—Quarterly

(3) Function

- (a) Recommends, supervises and promotes cooperative policy and program.
- (b) Promotes program of religious education for local church schools as approved by cooperating denominations.
- (c) Correlates the program of religious education for all special work departments.

(4) Subcommittees

- (a) Children's Work Committee.
- (b) Young People's Work Committee.
- (c) Adult Work Committee.

County Council of Religious Education

I. County Executive Committee

(1) *Personnel*

- (a) Pastors of all churches cooperating with the International, State or Provincial Council.
- (b) One lay representative chosen by each of the cooperating churches.
- (c) Pastor and one lay representative from each federated or community church.
- (d) One representative from each union church school.

(2) *Meetings*:—Semi-Annually

(3) *Function*

- (a) Chooses its own officers—president, vice-president, secretary, and treasurer.
- (b) Chooses Educational Superintendent, Children's Worker, Young People's Worker, Adult Worker and such others as the needs of the work may require.
- (c) Chooses a Board of Trustees and determines its quorum.
- (d) Chooses a Committee on Education.
- (e) Determines policies and cooperative program of the County Council in harmony with the State or Provincial Council.
- (f) Determines and approves the county budget.
- (g) Provides for holding an annual Standard Training School, Institute or County Convention.

II. Board of Trustees

(1) *Personnel*

- (a) President, vice-president, secretary and treasurer of county executive committee.
- (b) Representative leaders chosen from the county executive committee.

(2) *Meetings*:—Monthly or not less than bi-monthly.

(3) *Function*

- (a) Exercises power conferred by county executive committee between meetings of county executive committee.
- (b) Appoints all necessary committees not provided for by county executive committee.
- (c) Recommends county budget for approval by county executive committee.
- (d) Promotes business and financial policies of county executive committee and provides for raising the budget.

III. Committee on Education

(1) *Personnel*

- (a) Educational Superintendent.
- (b) Children's, Young People's, and Adult Workers.
- (c) Executive Committee Representative.
- (d) Specialist in religious education.
- (e) Specialist in general education.

(2) *Function*

- (a) Recommends, supervises and promotes cooperative policy and program.
- (b) Promotes program of religious education for local church school as approved by cooperating denominations.
- (c) Correlates the program of all special work departments.

Similar outlines for organization of State and Provincial Councils may be obtained from the International office, 5 South Wabash Avenue, Chicago, Illinois.

SERIOUS loss is reported in the summer receipts of the Near East Relief. This is a natural accompaniment of the American vacation period, which makes it essential that we enlist again every Near East Relief friend to raise funds for the support of our child-welfare program and the replenishment of supplies.

There is probably a wider interest than ever before concerning the matter of justice for the Near East peoples. Near East Relief is a relief organization rather than political, but it is interested in everything that can be done for their protection. We had unofficial observers and "suggesters" at both Lausanne Conferences; we are in constant touch with our State Department at Washington and with other countries involved, and with organizations that have protection as their aim. We are very earnest in our desire to see justice done in a way that will prevent the recurrence of disasters.

While the results of the Lausanne Conferences are not all that could be desired, and while the new treaties do not contain the stipulations that might have been written in, we are hopeful that much good has been done by the trend of public opinion in connection with these events.

The main adjustments which should be secured are:

1. An addition to Armenia or the setting aside of some other location as a home for the Armenians who are at present refugees.
2. The appointment of the proposed international Refugee Settlement Society, with a representative of the United States.
3. Future protection through a better cooperation of the nations.

Our administration at Washington, the Secretary of State, Senators and Congressmen, welcome expressions of opinion on these subjects from citizens and groups of citizens such as church conventions.

THE educational superintendent of the New York State Sunday School Association, Rev. T. Basil Young, has recently completed a valuable survey of week-day schools of religious education throughout the state. This survey gives reasonably complete information concerning sixty-five schools located in twenty-three counties and greater New York City. Concerning these it furnishes the following data: name and location, stated aims and objectives of the school; organization and government; financial support; buildings and equipment; teaching force; the pupils (distribution by sex and age); the curriculum; methods of instruction; results of the work.

Eight of these schools meet in public-school buildings, one in a Y. M. C. A., one at a settlement house, the rest in churches and parish houses. Twenty-three of the schools have public-school time and report to the public-school authorities with reference to attendance, conduct and character of the work. Five communities have paid supervisors. In a large majority of the schools the attendance is practically identical with the attendance at the Sunday school in the same church or neighborhood. The total enrollment of these schools is 8,939. The cost per pupil varies from twenty cents to \$4.44 for the season.

STORY PAPERS AND MAGAZINES FOR BOYS AND GIRLS

ANNOUNCEMENT of a gift of \$100,000 for the support of *Boys' Life*, the magazine of the Boy Scout Movement, serves to focus attention upon the problem of recreational reading in periodical form for boys and girls. The need for story papers and magazines of wholesome, useful and interesting content has become increasingly apparent. Such a gift as that just referred to is testimony to the recognition of this need in influential circles. Another testimony comes from the boys and girls of America themselves in the form of a rapidly increasing demand for the story papers furnished by the Protestant evangelical Sunday schools. There is probably not a single denominational publishing house now issuing such story papers that cannot report a more rapid increase in their circulation than in the circulation of any other form of literature which the house produces. Many publishers have recently increased the number of their story papers, grading this recreational material more carefully for use with various age groups in the church school, furnishing separate publications for boys and girls within one or more of these age groups. There are published at the present time close to one hundred separate Sunday-school story papers in the United States and Canada. These have a combined circulation of approximately seven and a half million. They thus constitute a means of approach to the boy life and girl life of America worthy of careful study and wise cultivation on the part of church-school leaders.

STORY papers are not intended to furnish merely interesting reading. They are an exceedingly important educational factor in the lives of boys and girls and young people whom they reach. Educational theory has often neglected the indirect teaching through literature and art which may be made fully as effective as formal instruction in the church school. It is important educationally to give to young people stories that present in natural relationships the moral and social problems that are found in real life.

In addition to stories the service to be rendered demands many informational articles on historical subjects, travel, science, literature, and biography. Increasingly also space is being given to interesting articles on missionary work and on social problems for the solution of which we depend so largely upon our young people.

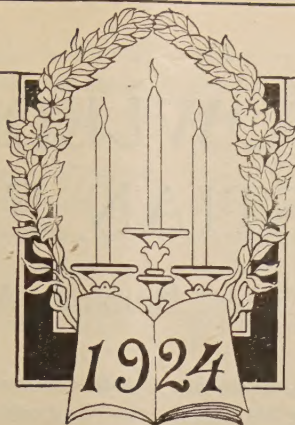
ONE feature of increasing importance in the production of story papers and magazines is the art work. First impressions are important in securing the attention of boys and girls long enough to arouse their interest. For this reason the form and exterior appearance of these papers, including more particularly also the cover pages, deserve special attention. An attractive cover, however, demands also a harmoniously planned paper. There is no great value in an attractive sign if there is nothing in the shop. Most readers do not know why their interest is attracted to picture or paper or why it is repelled. It is the task of editors and pub-

lishers, so far as possible, to learn the psychology of utilizing the vague impressions which frequently determine choice.

STANDARDS for the fiction appearing in story papers published under church auspices should be held very high. Fiction stories must be true to life and not do violence to any of the broad facts of general knowledge or human relationships. Stories for boys must secure the interest of boys and command their attention and respect. They must not be preachments, neither must they be of the nature of the morbid fiction of the "penny-dreadfuls." They should be a definite force for good. Their ethical lesson, however, should be woven into the story as an essential part of the plot. In selecting and soliciting fiction these general principles apply to all reputable papers in the field. A boy wants courage and daring in his heroes, chivalrous sportsmanship and strength in his sports and athletics, and a real thrill and a breath of outdoors in his adventures. He will accept enthusiastically the ideal of service if it is played up manfully and vigorously in stories of self-sacrifice where a boy adjusts himself to his own social life.

Because of the tendency of boys and girls to draw apart at about the age of twelve, graded story papers for the junior and early teen ages should not carry love stories. They are uncongenial to a considerable part of this age group and relatively unwholesome. This principle applies to both boys' papers and girls' papers for this age group. Moreover, there is need of putting adults into our boys' stories and not centering them exclusively in boy heroes. The natural environment of boyhood involves association with adults, and the natural interests of boyhood are involved in looking forward toward their own adult life. There is great advantage in stories which are set in family and neighborhood life rather than merely in boy life. It is desirable to picture to the boy a home life in which his sister is his friend, and his mother and his father are his best friends. The home is not necessarily the scene of all stories, but wherever home is featured it should be that kind of home.

THE most difficult problem in the editing of religious story papers would seem to be that of furnishing acceptable editorials. The inefficiency of the editorial which is a preachment from the adult point of view has long since been demonstrated. Nevertheless, editorial matter well adapted to the interests and needs of boys and girls should contribute definitely to deepening and strengthening the developing religious life. It will take much time and thought to develop even a few authors who understand the problems of boys and girls and can handle them straightforwardly, helpfully, and engagingly in short paragraphs. Rightly conducted the editorial pages especially should inspire girls and boys to unselfish, noble service, to a respect for their fellows, and to the habit of thinking honestly through their own problems.—Henry H. Meyer.



Prayers for the New Year

O THOU who art ever the same, grant us so to pass through the coming year with faithful hearts, that we may be able in all things to please thy loving eyes; through Jesus Christ our Lord. Amen.

—*Mozarabic Liturgy, before A. D. 700.*



MOST gracious God, who hast been infinitely merciful to us, not only in the year past, but through all the years of our life, be pleased to accept our most unfeigned thanks for thine innumerable blessings to us, graciously pardoning the manifold sins and infirmities of our life past, and bountifully bestowing upon us all those graces and virtues which may render us acceptable to thee. And, every year which thou shalt be pleased to add to our lives, add also, we humbly implore thee, more strength to our faith, more ardor to our love, and a greater perfection to our obedience; and grant that, in a humble sincerity and constant perseverance, we may serve thee most faithfully the remainder of our lives, for Jesus Christ's sake. Amen.

—CHARLES HOW, 1661-1745.

From Service and Prayers for Church and Home,
by Bishop Wilbur P. Thirkield.
Copyright, 1918.

O GOD our Help in ages past, we enter upon another year with gratitude to Thee for Thy many favors, with confidence in Thy supreme wisdom and gracious power, with determination to seek Thy will and to do it in the earnest consecration of love and loyalty. We confess the omissions and blunders of the past year, and we pray for Thy pardoning grace. As we review the events and happenings of the last year, we note that Thy providences have crowded our lives. Blessings innumerable have come to us, which we did not recognize at the time because our eyes were dim and our ears heavy. For the New Year, give us the clear serenity of vision, the fervent buoyancy of hope, the assuring conviction of faith. May the spirit of wonder and joy fill our lives, so that we may regard each day as a new opportunity, in which to show forth Thy praise in deeds of kindness and love. Give us the firm assurance that seed sown under difficulties yields rich harvests for our reaping. May we continue in prayer, grow in grace, increase in the knowledge of Christ, and multiply the fruits of truth and righteousness. Grant the divine favor to all Thy people, that, their lives being marked by renewed zeal and devotion, they may help to make this year the richest and best in all history, to the glory of Thy name in Jesus Christ.

—*From Hearth and Altar*, by Oscar L. Joseph.
Permission of the Association Press.

THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH

TEACHERS in the church school are aware that there is a new sort of question-

ing among the youth of today. It cannot be called doubt, in fairness, yet youth is seeking a way of stating its faith, which is different from that of the fathers. Parents notice the same spirit. Many of them are troubled about it. They do not feel competent to deal with it. They survey the youth of today with a sort of apprehension and come to their ministers to talk it over. Some of the ministers are as perplexed as the parents. It is not surprising. No one is particularly to blame. The same thing has happened before. It will probably happen again. Perhaps some of the following considerations may help to blaze a way out of any forest of doubt or give some helpful clues to parents, pastors and teachers.

A New Knowledge

First, there is a new knowledge. My parents never heard of radio, or successful submarines, or aeroplanes, or "flappers," or the fall of the German monarchy. While they lived, the knowledge of the physical world expanded. Their last years, at the close of the nineteenth century, witnessed many inventions. When I went to college men were still wondering whether the revised version of the Bible was right or whether men were blasphemously altering the Word of God. The faith of my father was then different from my faith. When we sing *Faith of our fathers, living still*, we mean the *quality*, the character, of their faith more than its *content*. Do not misunderstand me. My father's faith and mine *coincide at cardinal points*, but even before he passed away we were stating it differently. He was a forward-looking man, whose faith was consistent with his knowledge. More knowledge would have changed the *form* of his faith, not its *sincerity*. My possession of greater knowledge is not due to my superiority but to the world's advance. It is my "unearned increment" from the toil of others, for each generation stands on the shoulders of its ancestors. My faith is conditioned and expanded by my knowledge. The microscope, the telescope, radio, and many inventions, have given us a larger, more wonderful world and so a larger conception of God and his works.

Second: The new knowledge is often disturbing. Usually it is attacked. It makes no difference in what realm the new knowledge appears. The human mind is conservative. The psychologist tells us that a man has no new ideas after he is thirty. He simply does business with the old stock! Herein lies the value of the invasion of youth. They pioneer the way of new ideas and force attention to new facts, new viewpoints, new relations of ideas.

The naturally conservative mind of humanity is illustrated by the reception accorded things that are new. In the *Cyclopedia of American Agriculture*, Dean Davenport mentions that a valuable cart was allowed to rot on a certain South American estate for the simple reason that

By Ernest Bournier Allen

the native laborers refused to use it because it did not squeak like their old wooden carts. The first

man who wore a silk hat was pelted with rocks, arrested for disturbing the peace and inciting a riot, and heavily fined. Almost every engineer in the country called Westinghouse a fool because he insisted that his air brake could stop a train with wind. Daguerre, the inventor of the daguerreotype, was put in an asylum for saying that he could transfer the likeness of human beings to a "tin plate." In 1828 the school board of Lancaster, Ohio, refused to permit the schoolhouse to be used for the discussion of the question as to whether railroads were practical or not, and the matter was recently called to mind by an old document that reads in part as follows: "You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

It is possible for people today to be using wireless, the telephone, autos and the like and yet intellectually be living in the days of the tallow dip, the stagecoach, and the flintlock musket. There is a failure to realize that *all truth is God's*. Wherever you find a fact, there is God's finger. "Facts are the fingers of God," whether they are found in the physical universe, in the soul of man, or in the Word of God. They are not to be feared or laughed at or fought. Facts in any realm of God's universe are in harmony with the facts and revelations of God in all other realms of life.

The Theory of Evolution

Third: One of the new things in the last hundred years is the theory of evolution. It is a much misunderstood theme. It is not concerned so much with the creation of life as with the change of life from one form to another. I do not think of the evolutionary theory as displacing God. Darwin told Tennyson he did not either. It has been so construed, however, by atheistic thinkers. There are similarities between the brute and the man. But man has something in him which the brute has not. *It came from God*. We are helped in our thinking by some practical definitions of evolution. Dr. Charles M. Sheldon says, "It is God's way of doing things." Dr. T. P. Glover says, "Evolution is the history of a process." We do well to remember that the evolutionary hypothesis has a place for "reversion" in it. It is not all an *upward* process. "Reversion" as a theory is not nearly so popular. The idea that man can reach ultimate goodness apart from God and human struggle and cooperation is a stupendous illusion. The author of *The Pilgrim* is well within the facts when he says:

"It means that the popular notion of today, that progress is simple and inevitable evolution, will not hold; that human nature cannot be counted upon without the stimulus of an adventure, an enthusiasm, an ideal; that, in one form, if not in another, there is always an element of evil to be reckoned with, to be battled with; and that life is a harder and more difficult campaign than optimists allow—horribly hard, to the verge of despair. A large part of the Christian world has been simply playing with thought; and non-Christians have been alive to the facts which Christians have missed."

In some form or other, the idea of evolution has been held by a long line of noble Christians: Henry Drummond, the friend of D. L. Moody; Henry van Dyke, the distinguished poet, preacher and diplomat; Lyman Abbott, the successor of Henry Ward Beecher, and a writer and editor of note; Washington Gladden, whose noble hymn *O Master, let me walk with Thee*, leads us to the heart of Christ; President McCosh of Princeton, and scores more. Professor Nutting, for thirty-two years at the head of the department of zoology in Iowa State University, and who has had a wide acquaintance with American biologists and scientists, gives it as his deliberate opinion that "there are, in proportion to their whole number, as many active Christian men among our leading zoologists as can be found in any profession except the ministry." He says further: "I have never thought that there was anything in a belief in evolution, to which an intellectually honest biologist must subscribe, that in any way militated against the basic belief in the most orthodox creeds."

Christianity Not Dependent on Science

Fourth: It is a grave mistake to tie up the truth or falsehood of the Christian religion to any particular theory of science. Away back in the age of Erasmus we find him saying, "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." We are compelled to consider the remark of Macaulay: "A man who wishes to serve the cause of religion ought to hesitate long before he stakes the truth of religion on the event of a controversy respecting facts in the physical world." The church made that mistake in the time of Copernicus and Galileo. We shall do well to reread their story and learn a lesson from that day. In the fifteenth century men said that the theory that the earth was round was atheistic. Voliva, the successor of Dowie, says the same thing at Zion City today. In the sixteenth century men believed the earth was the motionless center of the planetary world. When they were told that the *sun* was really the center, and that the earth was whirling through space so gently that never a baby was

wakened in his cradle, they were ready to condemn to perdition any man in the church or out of it who held that view. So today some men are making an attempt to read out of the church other men of consistent Christian character, whose views of the physical universe and of evolution do not coincide with their own! A much more reasonable and Christian attitude is found in this principle: "If evolution is false it cannot be saved by science; and if it is true, it cannot be destroyed by theology." It is the principle laid down by Gamaliel to the Sanhedrin: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Yet there are dangers in some of the teaching which is given to some of our young people. One must be careful not to make a general statement involving *all* schools and colleges, for it would not be true. Yet there are accredited instances where teachers have seemed unconcerned in shaking the faith of Christian young people and have needlessly set them adrift. "The modern way of teaching evolution," according to the Chicago Post, "is demoralizing the young. . . . Many science teachers are imperfectly visioned and short of ideals. But the science should not be banned for the faults of modern education." And we shall not forget the equally discriminating words spoken by Harry Emerson Fosdick. He says it is dangerous to tell

THE Mind that invented the sunrise
 Invented the song of the lark,
 Invented the high light of day and the twilight,
 Invented the mask of the dark;
 Invented the song of the thrush and
 The red of the tanager's breast—
 Invented the thicket where chirrups the cricket
 And soothes him, when man is at rest.

And you who invented the seaplane,
 And you who plough holes through the sea,
 And you who spark fires through the air without wires
 And dream of the marvels to be;
 Come, make me a trill in a songbird,
 Or one drop of dew on the sod!
 For the most you have done is as stars to the sun,
 To a single invention of God."

young men, "if God did not make us by fiat, then we have nothing but a bestial heritage. That is a lie which once believed will have a terrific harvest." He goes on to say:

"One writes thus with warm sympathy for the cause which gives . . . such anxious concern. Men are fearful that the youth of the new generation, taught a materialistic science, may lose that religious faith in God and in the realities of the spiritual life on which alone an abiding civilization can be founded. This fear is well grounded, as every one closely associated with the students of our colleges and universities knows. Many of them are sadly confused, mentally in chaos, and so far as any guiding principles of religious faith are concerned, are often without chart, compass or anchor. There are types of teaching in all universities which are hostile to any confidence in the creative reality of the spiritual life. Some classrooms doubtless are antagonistic in effect alike to the sustained integrity of character, to hopefulness of life and to progress in society. But the distinction between inspiring, spiritually-minded teachers and deadening, irreligious teachers is not at the point of evolution at all. The real crux is whether we are going to think of creative reality in physical or in spiritual terms, and that question cannot be met on the lines that some have laid

(Continued on page 188)

NOTES ON THE HISTORY OF RELIGIOUS EDUCATION¹

I. Christianity a Teaching Religion

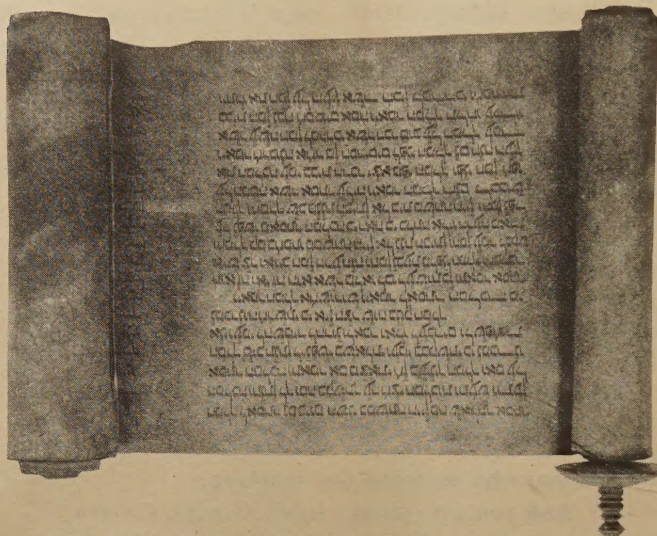
By Henry H. Meyer

RELIGIOUS education is rapidly becoming a watchword of Protestant evangelical Christianity. Does its importance warrant the emphasis it is receiving? Is the spread of vital Christianity in any way dependent upon educational procedure? Is religious education an effective tool of evangelism, that is, of individual and social reconstruction? If so, what use have the church and the Christian community made of this tool in the past? Has the tool itself been improved through experience?

These are important questions. Their answer lies in a field of historical inquiry as yet largely unexplored. Much of the current popular philosophy of religious education is superficial, and much of its method is pedantic, because of a lack of historical perspective. There is urgent need at the present time for a history of religious education. When available such a history should go far toward correcting outgrown vagaries, and toward preventing avoidable repetition of error both in theory and practice. As a modest introduction to such a historical study of religious education these "Notes" appearing in this and succeeding numbers of *THE CHURCH SCHOOL*, have been prepared. Their purpose is not so much to furnish an abridged history, nor even a skeleton outline, as it is to create interest in the subject by demonstrating its importance and value. The actual historical materials presented have been selected for their illustrative value and because they reflect periods of rapid change in the theory and method of religious education. Each such period the reader will find worthy of further study.

Education and Religion in Human Progress

In the age-long process which we call civilization, religion and education have been the principal factors; and they have been from the beginning inseparable. Religion has furnished the chief inspiration and the greatest motive power for human progress, while education has been the most important means and method of its achievement. Both are expanding concepts which together appear at every turn in the road of civilization's



An Ancient Hebrew Scroll

Courtesy of Mentor

advance, enriched, and more compelling in their importance for the understanding and realization of man's high destiny. In our day they have been tested anew by successive world upheavals and violent readjustments in human society. But we need have no fear of the outcome. From the turmoil and confusion of the recent past, religion and education are already emerging as vital forces of reconstruction.

Education, like religion, assumes, on the part of those who formulate its theory and shape its program an abiding faith in human worth and destiny. Religion, like education, assumes that the future can be most effectively influenced through childhood. Both religion and education look to the eternal principles and laws of development and growth for the interpretation of human life and institutions as they are. Both see in the gradual mastery of those laws and in their increasingly intelligent utilization in formal discipline and training the promise of a new era of human progress, with higher flights of personal achievement, broader sympathy, and a world-wide fellowship of cooperative effort and service.

Primitive Education is Religious

Religion itself advances chiefly through education; and formal education in turn, finds its most constant and greatest support in religion. All education is at first religious, in the sense that religious ideas and motives dominate the educational effort of all primitive peoples. With savages and barbarians, races that have survived upon a primitive plane, education is exceedingly simple, consisting chiefly in the initiation of the individual into the life activities of the family and tribe which center in the satisfaction of physical needs, such as the procuring of food, shelter, and protection against enemies. In so far as formal education exists among primitive people, this is both in theory and practice primarily religious, consisting for the most part in the instruction which accompanies the puberty rites of initiation into the mysteries and ceremonies of the clan or tribe. These rites, together with the instruction and discipline which ac-

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company them, are designed to acquaint the adolescent youth with his relationship to the spirits and totem animals of the tribe and to introduce him to the ceremonies of tribal worship. In the same way the most complex modern education is but "the initiation of the individual into the ways of society through the acquisition of its organized cultural possessions, now expanded into many subjects requiring years for their acquisition."¹ As civilization progresses there is a gradual and steady increase and differentiation in the content of formal education, and a corresponding expansion in the educational aim. This is due in part to the fact that the practical activities of life in the social group—the family, the clan, the nation—become constantly more complex and gradually demand separate recognition in the theory and practice of formal instruction.

Western Civilization, a Jewish-Christian Product

The degree to which religion continues preeminent in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of Hebrew national life, and the secret of Israel's incomparable influence upon the religious and the educational development of the world.

Like the Jewish religion in the days of its ascendancy, Christianity is preeminently a teaching religion. Vital Christianity is always and everywhere an educational force. Religious education is a major element in the total program of Christian advance. The achievements of Christianity are ultimately educational accomplishments by means of which both the individual life and society come gradually to a fuller, higher self-realization and to an experience of the life more abundant. The educational emphasis in both the Jewish and the Christian religions deserves special mention and will be considered more at length elsewhere. Our discussion at this point should register the fact that modern western civilization is largely a Jewish-Christian product. For while it contains marked elements derived from Greek and Roman culture, and while there are traces also of our Anglo-Saxon and Norman inheritance, yet even these have been modified and transformed by the Christian view of God and the world, which in turn is built upon and in many points is identical with the Jewish.

The fact that Christianity has advanced largely through the use of educational methods has its historical converse in the equally significant fact that public education in Christian lands still finds, as it always has found, its

principal support and its constant inspiration and driving force in the Christian religion. Both in Europe and in America popular elementary instruction, as well as higher education, owe their establishment to interests and motives that were definitely religious. For many centuries, moreover, the entire support of these educational institutions came from the Christian Church, either directly through special ecclesiastical and private endowments for religious purposes, or from voluntary educational societies in which the benevolent Christian purpose predominated. To the credit of the Jewish people it should likewise be said that a religious purpose and content have continued to dominate Jewish education throughout the centuries of the Christian era. Jewish educational work is today well developed wherever the Jews are not an oppressed people; and wherever Jewish education has not been subordinated to and merged with general public education, the religious aim and content remain predominant to the present day.

Early Jewish education by its consistent teaching of lofty monotheism, and its emphasis, sometimes incidental and sometimes outstanding, upon righteousness and holiness of life as a condition of participation in a future Messianic kingdom, prepared the way for the Christian view of God and the world, set forth in its original distinctness of outline and incomparable simplicity in the teachings of Jesus.

Jesus a Teacher

Jesus was more than a teacher; but he was a teacher first. That is how he spent his time. To his contemporaries he appeared as a Jewish rabbi of exceptional influence and popularity. He used the teaching methods of the rabbis; he gathered about him, as they did, a group of chosen disciples (learners) whom he trained and taught more explicitly with a view to perpetuating through them his own influence and work. His follow-



Artist, Hofmann

Jesus Teaching by the Sea

ers called him Rabbi and Master, and the scribes and Pharisees conceded his popularity and power. He taught,
(Continued on page 172)

¹ Monroe's *History of Education*, p. 12.

THE WILL TO DO THE DEED¹

WE peered in at the windows of a little country school-house on the lonely cross-

roads of the Maine woods. School would begin the next week and the young teacher had everything in readiness. Behind her desk on the blackboard, decorated by golden-rod and autumn leaves very well drawn, was written a stanza from a poem. We smiled when we saw it. It has been written on blackboards east and west by many a teacher, learned and recited by countless children, but as a workable proposition, as a fundamental truth meant to be a practical unfailing guide to action, it has been very largely overlooked. If one judges it by man's behavior when he goes out to make his place in the world, he is exceedingly impatient with it or he frankly disavows it, yet the words linger in the memory:

"Heaven is not reached by a single bound—
We build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we climb to its summit round by round."

If we "climb to its summit round by round" it is not because the majority of us choose to do so. We deeply desire the summit, we would like to escape the rounds—in that fact lies for most of us the lack of greater achievements. I can see now the puzzled, troubled face of a little girl who had attended school just three weeks. She held in her hand a new story book with fascinating pictures. "Auntie," she said with great earnestness, "I wish Miss L—would teach us to read. She only teaches us sounds that make words. We have to say them over and over but she won't teach us to read."

"She is teaching you to read," I replied. "One must learn words first." "I hate to learn words," she said firmly. "I want to learn to read the way you do. I want to read about this little girl in the picture." I could sympathize with her. I too have "hated to learn words." Nevertheless it is what every soul who hopes to learn anything in life must do.

From Small Beginnings

As teachers we should remind ourselves constantly of the round by round. Last year after leaving a delightfully appointed cabin on a majestic ocean liner I stopped for some days in a fishing village. Those tiny, awkward boats—how they tossed about in the waters of that little bay. Beside the great liner that had sailed on the seven seas they seemed but paper craft—yet boats smaller and more fragile than they were the first adventurers on the great waters. Without them the "floating palaces" would never have been. A log pointed at the ends, the charred center carefully hollowed out, room for a man with a flat paddle in his hand—so it began. The canoe, the sampan, the sail, the first steamboat, the oil-burning

By Margaret Slattery

giant and soon to come, they tell us, the miracle ship electrically operated—that is its history, round by

round. The first horseless carriage and the last Rolls-Royce, the first flying machine and the last Zeppelin, the first tiny wireless and the Shanghai station, that is the story—round by round. The first broadcasting station could not send the singer's voice from Newark, New Jersey, to London, Paris, and Berlin, but because of it our next great station will take the human voice around the world. All the laws of God and all the experiences of man seem to prove that achievement must be round by round. That ought to be an incentive to the teacher, both in the public and the church schools of our country! So many have returned from summer schools with new visions of the meaning of the profession, with new ideals in method and material. They saw at these places of inspiration and instruction the *summit*. It seemed easy to reach—at a single bound. Then they met circumstances face to face, obstacles stood waiting at the door, the summit seemed far, far away and some forgot to look down at their feet where lay the *round*. They were thrilled by the summit, they admired the ladder, they despised the *round*.

The Will to Do

There were many teachers in that group who had seen at the summit the modern, graded, well officered church school with its trained teachers of high order. They went home to a tiny church with an auditorium and a basement. There were many who could not summon the will to do the deed. There were some who did. One whose work I have seen spent more than a month creating sentiment in favor of taking a storeroom in the corner of the basement for a primary room. There were two windows, that with larger panes of glass made clean would admit light and the little church had electricity; so that might be added. When adequate enthusiasm had been created she began. A clean floor and painted walls worked a miracle—people were truly interested. Money for supplies, chairs and blackboard came slowly, however. The little stove cost her the winter coat, the hat and the new Victrola records she had meant to have, but it is most satisfying. Two beautiful pictures given by summer-school friends proud of her effort, delight the children. A young teacher in the consolidated school in the village is her assistant. The children are so deeply interested that parents find it hard to say, "Well, I guess we won't go to church today" and the increase in attendance is most gratifying to the pastor. Next year the teacher plans to use a square room back of the pulpit where the men hang their coats and a general collection of old hymn books, gilt stars and Children's Day banners are sheltered, for the boys and girls from twelve to eighteen. She is already planning the courses she will use, but of this the church as yet knows nothing—it is to be round by round.

There were many who at the summer schools were almost overwhelmed by the deluge of knowledge they received. Its greatest value lay in the fact that it showed

¹ Copyright, 1923, by Margaret Slattery. On page 190 of this issue will be found a list of books recommended for study on the various subjects dealt with in this article.

to many a young man and woman how much there really is in the Bible which they had so easily taught. "I wish I knew" was a phrase heard hourly all over the campus. Many caught a glimpse of a summit of knowledge about that Book which thrilled and inspired them. Then they went home. In the noisy streets of cities with their garish display of wealth, in the whirl of business and pleasure, knowledge of the Book did not seem so important and classes of older boys and girls were soon listening with little interest to the same old stories told them in primary days, with many of the same admonitions attached. But there were teachers who went home determined to gain for themselves something of that rich abundance of knowledge which had been revealed by some of their lecturers on the Bible. Two young men are gaining it with great interest at a community school. A young woman who six years ago went to her first summer school is the teacher. At that time she had an ordinary college course in Bible as her background. She became enthusiastic over material given by one of the teachers. She set aside two hours a week for study and reading on the Bible and the history of the days out of which it came. In six years she has acquired material that rivals his in content and interest.

She is a high-school teacher and during one summer vacation visited the Holy Land, which gave color and background to her knowledge. She is climbing toward the summit round by round.

It is possible today for any one who has the *will to do the deed* to follow her example. One does not even need a college course as a basis, valuable as it is. Books are written today which enable one to start anywhere. The student of years finds a greater knowledge by studying even half an hour a day and the teacher who knows no more of the Bible than she was taught in the Sunday school may begin at the beginning and climb round by round through its glorious and thrilling story, told in a vocabulary simple and clear. The material of every sort is ready. Nearly all denominational houses through their boards of education have some one ready to give advice. There is no reason now for ignorance of the facts about the Book. All that is known up-to-date about its great characters, the significance of its references to Oriental manners and customs, the place it has held in the development of man, these are at the disposal of all who can translate the wish into the will, to all who have outgrown their childish impatience with learning to read by beginning with words.

What is true of knowledge of the Bible is equally true of knowledge of the pupil to whom it must be taught. Psychology and pedagogy have a very learned sound and the terms used to describe very simple actions and reactions of children and youth are often confusing. Many of the latest books designed to help teachers understand their pupils presuppose fairly comprehensive college courses, yet they are not impossible for the average

teacher in the church school willing to begin at the beginning. Less complicated courses in the art of teaching and in pupil study are in preparation, but no one need wait for them—round by round still holds good, and it does not take long to convince a teacher of the value of such study when once she begins to see results in the deepening interest of her class, the consequent ease of discipline, and the increased attendance.

One of the greatest tasks of the present hour for the church is the teaching of international friendship and good will. If the teaching is to be effective it must be given to children and youth. The various summer schools of missions have been very largely attended in recent years and the best in the way of inspiration and instruction has been given. Of the material available for awaken-

ing interest in the people of the world all mission boards have a right to be exceedingly proud. But when one examines it and recognizes its value, a feeling of dismay sweeps over him as he realizes how comparatively few avail themselves of it. One could become well informed on most great international affairs today by studying the material furnished by mission boards and kindred organizations. Very early in life our children might become internationally minded

if we put into their hands the stories of the children of Japan and China, India and the other fascinating lands the world around. In a recent publication the children of the world are printed as cut-outs and while cutting out the most attractive-looking Chinese twins, with their house boat, their sedan chair, the wheelbarrow, the pagoda, the water buffalo, new fashioned brides and old, the new scholar and the old, pupils learn much more than they could be taught by formal instruction. The stories accompanying the cut-outs make our children forget that the Chinese twins are *foreigners*, and they learn to enjoy, admire and love them.¹ No teacher looking at the summit of knowledge of various peoples the world around, in this day when America is at last opening her long closed eyes, can fail to desire it—but round by round, that is the test! One hour of thoughtful reading each week would add so much to one's general knowledge. That knowledge used in the organized classes during the week, or for illustrative material in teaching the lesson, would mean much to the pupil. Fifty-two such hours spent upon the study of China, for example, would place for both teacher and pupil at least one foot upon the first round. The time is ripe, the pupils are ready, the material is here. Never in the history of the church was the *will to do the deed* more needed.

If one has the facts he cannot help being intensely interested and most hopeful over the progress being made in the idea of the religious day school. The daily vacation Bible school has demonstrated the fact that children will attend regularly and do the work joyfully, showing marked improvement in manners and morals at the end of the term. For years Protestant teachers in public

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IT is the New Year—a good time to plan for next year's religious instruction for Protestant youth, to plan community schools of method for teachers, to plan mass meetings of parents where facts may be brought before them and funds for a genuine serious attempt to open week-day schools for pupils from nine to twelve at least may be provided. It is a good time to mount the first round on one of the many ladders that lead from the great need of man to the unclaimed power of God.

¹ *Twins Travelogues Series*, by Welthy Honsinger, Abingdon Press.

DO PARENTS KNOW THE TEACHERS?

A Question for the Committee on Education

By John Leslie Lobingier

IN the September issue of *THE CHURCH SCHOOL* Mr. Lobingier outlined the importance and scope of the work of the religious-education committee in the local church. This month he suggests that one of the first tasks of this committee is to secure cooperation between the church and the homes of the community. These articles will be of real help to all committees on religious education. — *The Editors.*

THERE is no need to argue the fact that the religious education of children is the common task of church and home. That being the case, both institutions must seek points of cooperation. If the church school is to realize its objectives, to any significant degree, it must subject those objectives to the test of parental criticism, modify them if necessary, and secure the intelligent approval and active help of the mothers and fathers.

Seeking to Help the Same Child

To this end, conferences of parents and church-school teachers are of great significance. It is important, in the first place, that parents should know what the church's educational program is, what it is actually seeking to accomplish, and how it hopes to realize its purpose. Parents do not know these things by intuition. And those who feel confident of their understanding of these matters are often most ignorant. The majority of churches have made rapid progress along this line during the last dozen years, and many homes are quite unaware of that progress, basing their conceptions upon the methods and ideals of a generation ago.

It is important, in the second place, that the church should feel the spur of knowing that it must present its plans and program to the home; without some such spur a church may often fail to analyze its own course and to formulate its own program. It needs as an incentive the knowledge that parents are scrutinizing its work critically, and passing judgment upon its policy.

It is important, moreover, that the church should not assume that its knowledge of the girls and boys and of their needs is sufficient to enable it to plan for those girls and boys as if its viewpoint were final. It needs the suggestions and constructive criticism of the parents, who have a more intimate knowledge of the children, even though they discern their needs with varying degrees of understanding.

It is important, in the fourth place, that parents should be spurred on to assume their full share of responsibility in these matters, by the knowledge that the church is expecting help, and that the leaders in the church school refuse to take the blame for failure in the task of religious training, unless their efforts are being matched by parents' efforts in the same direction. The parent who charged the church school with having failed in its task because his child did not pray at night is a case in point.

In brief, it is important that the home and the church should work together, and one of the ways (though only one) in which they may do so is by means of conferences. To arrange opportunities for such conferences is one of the duties of the religious education committee of the church.

A Parent-Teacher Association

The Parent-Teacher Association movement has come to be one of the significant adjuncts of our present educational system. It is indicative of the growing desire of parents to understand the needs and to help, as well as the recognition on the part of school authorities of the impossibility of doing their work effectively without home cooperation.

This idea, so valuable in the field of general education, is of equal worth in the religious-education field. In churches or communities that are not already overburdened with a host of organizations, a Church-School Parent-Teacher Association ought to be established. It must be recognized, however, that many of our churches and communities are already so highly organized that to attempt to impose another organization upon the people would be unwise. Such a situation, however, is no justification for omitting all conferences between teachers and parents. Even though it may sometimes be impossible to introduce the machinery necessary for a new organization, with its officers, committees, and frequent meetings, it is always possible for a church to plan its program so as to include occasional conferences between the leaders of the church school and the parents of the church-school members.

Less Formal Gatherings

As an example of occasional efforts of this kind, a recent series of three conferences, held on three successive Sunday evenings, may be described. Some churches may not regard Sunday evening as the most desirable time for such a purpose. It is true, however, that many churches have no evening service, and many others have a service that can easily be adapted and changed to make place for a matter as important as this.

In this particular instance the question was considered carefully by the religious education committee. It ought also to be stated that the matter was presented at the various teachers' departmental conferences during the preceding month, and the hearty approval of each group was secured. The religious-education committee can never do its work with real efficiency unless it seeks to know the mind of the church-school workers, and unless it acts in such a way as to secure their whole-hearted support.

The program of the three Sunday evenings was in brief as follows:

First evening: A general meeting announced through

the church calendar, and also by personal letter to parents and teachers, to consider the theme, *The church's educational work: what we are trying to do, and how we are trying to do it*. That meeting proved to be of interest even to those who had no immediate connection with the church school. In an address of forty-five minutes, a statement was made as to the present program, plans for modifications and improvements in the program, the ultimate aims in view, and the degree in which the results of the work were being checked up. Charts were used for emphasis and clarification.

1. *Our Constituency*, indicating that the church is conscious of the number of its constituents, and that during the critical years of early and middle adolescence it is maintaining practically the same proportion of the total school population as during the earlier years.

2. *Church Membership*, indicating the percentage of the church-school constituency, for each grade, who are church members. The small number of church members prior to the eighth grade indicates that no special effort is made to bring the children into this relationship before that age; the sudden rise at that point indicates a careful effort, through pastor's training classes, beginning at that time.

3. *Attendance Percentage* for one semester, by departments, to bring clearly before the parents the degree to which the home—even in this elementary detail—is making it possible for the church to do its work.

4. *Attendance Comparisons* for a certain period, between the day-school records and the church-school records, indicating a difference in favor of the day school of approximately twenty-one per cent. Such a difference in home cooperation needs to be brought vividly to the attention of parents; if they do not take the work of the church school as of equal seriousness with that of the school of the week, they cannot hope for the best results from the church's educational efforts.

5. *Our Program* for the Beginners, Primary, and Junior Departments, indicating what the present program is, in worship, instruction, expressional work, service, and recreation, and what that program is to be, as suggested in plans for the future, with more time at our disposal.

6. *Our Program* for the Intermediate and High-School Departments, indicating what is done for each group at present, both on Sundays and on week days, in worship, instruction, expressional work, service, and recreation, and what will be done according to expanded plans for the future.

These are merely suggestive of a score of charts that would be appropriate on such an occasion. Readers will readily think of others that might well be added.

On this first evening of conference, questions and discussion followed the statement outlined above, and many gained a clearer understanding of the church's program of education.

Second evening: The attention of the second conference was centered upon the course of study of the elementary division. Three group meetings were held, for teachers and parents of the Beginners', Primary, and Junior Departments. Others were invited and availed themselves of the opportunity to be present. The teachers of each grade told about their courses of study, explaining what the children actually did, and displaying various forms of expressional work. They also suggested ways in which parents might cooperate to make the course of study count for the most, and the parents were invited to ask questions and to make criticisms with perfect frankness. The best proof of the parents' interest was the fact that in every group they lingered long in informal discussion, even though refreshments were awaiting them in another room.

Third evening: The third conference was similar to the second, except that in it the courses of study of the Intermediate and High-School Departments were presented and discussed.

It may not be wise for other churches to follow this plan in detail. Every church, however, must realize the necessity of securing the cooperation of the homes, and every religious education committee should know that it must take the first step to secure such cooperation. It will not be secured by conferences alone, but conferences are nevertheless essential; without occasional conferences between parents and church-school workers, there will be a weak spot in every educational program.

At the Bend of the Road

For all the flowers upon the way
That we have travelled to this day,
We bless the Hand that sowed the seed
And thought upon our daily need.

For stars that lent a kindly ray,
For birds that sang on flowery spray,
For little children in the street,
We render thanks, for it is meet.

For every hand that clasped our own,
For every voice of friendly tone,
For every smile and greeting fair,
We praise Thee in Thy house of prayer.

For mem'ries of our childhood's days,
Of simple pleasures, guileless ways,
We thank Thee, Lord, upon this night,
And pray Thee keep our conscience bright.

O guard us in the coming year,
Of nought but sin may we have fear;
And if we fall, to help us bend,
And show us mercy without end.

For we are weak and cannot stand
Without the help of Thy right hand,
And we are blind and cannot see
Beyond the step we take with Thee.



A JUNIOR PROGRAM OF WORSHIP¹

By Edna Crandall

The author has herself used these programs with good results with a Junior-Intermediate group in a church building, the space arrangement of which did not permit the separation of these groups for the opening service of worship

Theme for the Month CHRISTIAN STEWARDSHIP

First Sunday: A New Year's Pledge of Service.

Second Sunday: Stewardship of Life.

Third Sunday: Stewardship of Possessions.

Fourth Sunday: The Broad Vision (Missionary).

First Sunday

Theme: A New Year's Pledge of Service

Piano Prelude

Chord on Piano

Salute to Christian Flag

I pledge allegiance to my flag
And to the Saviour for whose kingdom it stands,
One brotherhood, uniting all mankind in service
and love.

Response

Fling out the banner, wide and high,
Seaward and skyward let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

Scripture—Psalm 90: Lord, thou hast been our dwelling
place in all generations.

Response

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home! Amen.

(Tune, *Saint Anne*)

Hymn

Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with thee.

(Tune, *Flotow*, found in *Methodist S. S. Hymnal*)

Prayer for the New Year

Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts, and confirm our resolution, we beseech thee, to walk more closely in thy way, and labor more faithfully in thy service, according to the teaching and example of thy son, our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope we may renew our vows in thy presence, and set forth under the guidance of thy spirit to travel in that path which shineth more and

more unto the perfect day of thy heavenly kingdom.
Amen.

(From the *Presbyterian Book of Common Worship*
of the Presbyterian Church in the U. S. A.)

Prayer Hymn

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise. Amen.

(Tune, *Whittier*)

Offertory Service

To do good and to contribute, forget not, for with
such sacrifices God is well pleased.

(Offertory—Music)

Response

All things come of thee, O Lord,
And of thine own have we given thee. Amen.

Hymn

Recessional

Second Sunday

Theme: Stewardship of Life.

Piano Prelude

Call to Service

I heard the voice of the Lord saying,
Whom shall I send and who will go for us?
Then said I, "Here am I, send me."

Hymn—*Lord, speak to me that I may speak.*

Psalm—I will lift up mine eyes unto the hills. (From
memory.)

Response

Thy word have I hid in my heart
That I might not sin against thee,
Blessed art thou, O Lord:
Teach me thy statutes. Amen.

(Psalm 119: 11, 12. Music found in *Living Hymns*)

Scripture Reading—Jesus calls his disciples. Matt. 4
(18-22).

Hymn—*Who is on the Lord's side?*

Prayer

We thank thee, dear Lord, for thy clear call to men.
We know that the Christ dwells not afar, but lives
among us now and here. Though we see thee not, help
us to feel thy presence with us. Speak to our hearts,
we pray thee, as thou didst speak to thy disciples. And
may we, like them, rise up and follow thee. Amen.
(Adapted from *Worship and Song*, The Pilgrim Press)

¹ Copyright, 1923, by Edna Crandall.

Prayer Hymn

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise. Amen.

Offertory Service

Give, and it shall be given unto you; good measure,
pressed down, and running over.
For with what measure ye mete it shall be measured
to you again.

(Luke 6: 38)

(Offertory—Music)

Response

Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father,
In whose life all live. Amen.

Hymn—*O Jesus, I have promised.*

Recessional

Third Sunday

Theme: Stewardship of Possessions.

Piano Prelude

Opening Sentence

Honor the Lord with thy substance, and with the
first fruits of all thine increase. Proverbs 3: 9.

Hymn—*Lord of all creation.*

All—Bring ye the whole tithe into the storehouse, that
there may be food enough in my house, and prove to
me now herewith, saith the Lord of hosts, if I will
not open ye the windows of heaven, and pour you out
a blessing, that there shall not be room enough to
receive it. Malachi 3: 10.

Response

Thy word have I hid in my heart,
That I might not sin against thee;
Blessed art thou, O Lord;
Teach me thy statutes. Amen.

Scripture—The Parable of the Talents. Luke 19 (12-26).

Prayer

Our Father in heaven, we thank thee for all thou hast
given to us in the way of earthly possessions. Grant
that we may be faithful stewards of thy treasure and
share with others all that has been entrusted to our
keeping. As Jesus taught, it is more blessed to give
than to receive, help us to give freely and gladly in his
name. Amen. (Original—E. M. C.)

History and Meaning of the Tithe.—By a pupil.

Offertory Service

All the tithe of the land, whether of the seed of
the land, or of the fruit of the tree, is the Lord's: it is
holy unto the Lord. Of all that thou shalt give us, we
will give the tenth to thee.

(Offertory—Music)

Response

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

Hymn—*O Lord of heaven and earth and sea.*

Recessional

Fourth Sunday

Theme: The Broad Vision. (Missionary.)

Piano Prelude

Opening Sentence

Go ye into all the world and preach the gospel to
every creature.

Hymn—*From Greenland's icy mountains.*

Scripture—Psalm 67: Let all the peoples praise thee.

Response

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue. Amen.
(Tune—*Old Hundred*)

Prayer

O Lord, who didst come to seek and to save the lost,
and to whom all power is given in heaven and in earth;
hear the prayers of thy church for those who, at thy
command, go forth to preach the gospel to every crea-
ture. Preserve them from all dangers, from perils by
land and perils by water, from the deadly pestilence;
from the violence of the persecutor, from doubt and im-
patience; from discouragement and discord and from all
the devices of the powers of darkness. While they plant
and water, O Lord, send thou the increase, gather in
the multitude of the heathen and convert in Christian
lands such as neglect thy great salvation, that thou
may be glorified and thy kingdom come, O Saviour of
the world; to whom with the Father and the Holy
Ghost, be honor and glory, world without end. Amen.

(From the *Presbyterian Book of Common Worship*,
of the Presbyterian Church in the U. S. A.)

Pantomime—*Fling out the banner.* Junior Girls.
(*Making Missions Real*—Stowell)

Offertory Service

O God, most merciful and gracious, of whose bounty
we have all received, we beseech thee to accept this of-
fering of thy children. Remember in thy love those
who brought it, and those for whom it is given, and so
follow it with thy blessing that it may promote peace
and good will among men, and advance the kingdom of
our Lord and Saviour Jesus Christ. Amen.

(*Service and Prayers for Church and Home*, Bishop
Wilbur P. Thirkield. Copyright, 1918.)

(Offertory—Music)

Response

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.

(Hugh Hartshorne in *Book of Worship*, copyright,
1915, by Charles Scribner's Sons. Used by permis-
sion.)

Hymn—*O Zion, haste.*

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Recessional

DISCIPLINE IN THE CHURCH SCHOOL

By Margaret W. Eggleston

A NOTED educator once said, "Let me stand in a classroom for the first five minutes of the hour and I can give you a very fair idea of the worth of the next fifty minutes." And another has said, "There must be in your classroom the desire to learn before the minds of the pupils will respond to your teaching. Get the first and the second will follow."

Recently I was asked to study two church schools. The one met at nine-thirty and the other at twelve o'clock; so both could be visited on the same day. The one was a large school of nearly six hundred members. The other was a smaller one of about two hundred. The large school was made up of pupils from the poorer sections of a city; the smaller one claimed theirs from homes of refinement and culture. The larger school met in the poorly planned schoolroom of an old church. The smaller one had large rooms, good pianos, plenty of light and sunshine and all sorts of things with which to work.

Helpfulness and Courtesy

At nine-twenty I came to the door of the larger school. Already many pupils were in the building. One boy was placing the books about the room. One girl was standing at the door of the Primary Department helping the little ones to remove their wraps, while another girl was hanging them on the nails provided for the purpose. At the piano stood a young man arranging some music. Moving here and there about the rooms were three women and a man—the superintendents of the school. They were welcoming, advising, helping and cheering those who came into the rooms.

At nine-twenty-five a bell in the outer hall rang and I took my place in the room where juniors and intermediates met for worship. The superintendent was standing in his place when the bell rang and the pianist was seated at the piano. Then through the room there sounded softly Handel's *Largo*. For two minutes the music was faint, for many were coming in from the hall, but when the clock pointed to nine-thirty the hall door was shut, the room was quiet, and all were listening. A call to worship, a simple prayer and then the leader announced that a class of boys were to lead the worship hour.

Eleven boys of thirteen came quietly to the platform. One read the Scripture, one sang a solo, two took the offering and one gave a little talk on the need of learning self-control. The whole class led the responsive reading. The teacher of the class made the prayer and one could feel the atmosphere of reverence as the pupils bowed their heads. All together the department sang the response. Then came the announcements by the leader and they turned their chairs about as they sang *True-hearted, Whole-hearted*. At ten o'clock they were ready for their lesson. There had been self-control everywhere in evidence for the whole half hour.

The leader busied himself about seeing that all was in readiness for their work and then came to where I was sitting. He explained their plan of holding, first the

leader, next the teachers, and lastly, the pupils, responsible for order and courtesy throughout the school. He had just told me how hard they had had to work to get it, when he excused himself and went across the room to a boy who was tapping with his pencil on the seat of his chair. He spoke a few words to the boy, smiled at him, and then came back.

"That is our hardest boy to manage," he said, "and nearly every Sunday I have to help him a bit, but he is gaining. He is a Scout; so he wants to be helpful, but we have to remind him sometimes. The keynote of our work in order is helpfulness and courtesy."

Then he left me to watch the school the rest of the hour. Of course there was noise, but it was studious noise. Of course there was moving of feet and chairs, but the children were trying and they were thinking. They seemed happy and the teachers seemed happy, in spite of the fact that the room was poorly lighted, poorly ventilated and poorly equipped. Each department of the school was working well, each superintendent was watchful.

There was a bell three minutes before closing time. Then all together, as they sat around their tables, they sang a familiar verse and repeated the mizpah benediction. The superintendent stood near the door to say good-by. The teachers talked a moment with their pupils and I heard one of them say: "Thank you, John, for those pictures which you brought. They helped so much." And I left the church feeling that it had been good to be there.

Confusion and Inattention

In the second church there was a visiting minister and they were singing the last hymn at three minutes to twelve. At twelve-ten the superintendent stood nervously watching the clock and turning over and over the leaves of song book and Bible. No one was at the piano. Only three teachers were in their places. Confusion was everywhere. At last another pianist was found and the leader shouted out the number of a hymn. He asked all to rise, but two classes of boys still remained seated and talking. In the rear of the room two teachers were talking loudly enough to disturb the music. The secretary was hurrying here and there. Only a few were singing.

The Bible reading was omitted because it was late. The worship service had been poorly planned and so was very disjointed. A special speaker had been brought in to talk for five minutes and he took fifteen. Meanwhile the teachers and the pupils both whispered, and officers moved in and out of the group. At quarter of one, the pupils were dismissed to their classroom for ten minutes of work. Books were thrown on the floor; the children fell over each other to get out of the room; and as we sat in the assembly room after they had gone, it was very evident that in many classrooms there was little of lesson going on. A boy reached out of one curtain and pulled at a boy in the next room, but the superintendent only smiled and said, "John is such a

nuisance. He disturbs all the classes near him." On the floor near me were traces of peanuts eaten during the worship hour, but apparently he failed to see them. His duty for the day was over when the pupils had been dismissed to the classes. Soon he left for home. One by one the classes came noisily from their rooms and went home. Church school was over and I wondered if they had not lost more than they had gained.

These may seem to be exaggerated cases but they are not. This is just what I saw and later reported to the schools. They are written with the permission of the leaders whom I watched. They typify two classes of schools today.

Little Discipline, Little Teaching

We are familiar enough with the fact that in classes in the public school where there is little discipline, there is little teaching. But we do not so easily recognize that fact in our church schools. It has been one of the weak spots in our vacation schools, in our religious day schools and in our Sunday schools. Our great aim in the work is the making of Christian character and Christian leadership. How can we expect to do it if we fail to teach them first of all the habit of obedience to law and order? When we allow discourtesy and disobedience in the church school are we not teaching discourtesy and disobedience? Are we not making the pupils believe that obedience is not necessary to success?

Webster says, "Discipline aims at the removal of bad habits and the substitution of good ones, especially those of regularity, order and obedience." Why try to teach the obedience of Samuel without first teaching the obedience of the boy himself? How expect the ideal to sink into the consciousness of the child when he is deliberately breaking the rules of the class and showing disrespect to the teacher?

Standards of Discipline

Discipline in the church school must first of all be a recognized fact in the school. There must be created a desire to show one's loyalty by obedience to those rules and regulations which the school has set for a standard. There must be an atmosphere of loyalty and obedience, so that the late comer, and the whisperer, and the mischief maker will be "out of style"—so that he will feel the disapproval of the rest. Surely when the superintendent is not himself ready at the appointed time he cannot expect others to be. Surely when the teacher whispers she cannot expect the pupils to be reverent. Surely when the officers of the school think nothing of moving about during the reading of the Bible, one cannot expect the mischievous boy to think it amiss. Some schools seem to have no standard of discipline. Each teacher sets up her own.

The standards of discipline must be reinforced by the church itself. The church must recognize that it has no right to steal the time of the school. If the hour is set for twelve, the school ought to be ready to begin at twelve. The church school is dealing with minds in the formative period. It is building life habits. It cannot afford to teach wrong habits to the pupils.

Then the right attitude must be created among the officers and teachers. The superintendent has a right to expect teachers to be examples to the class. When a teacher comes two Sundays and stays away one, she

teaches the child to be irregular. When the teacher remains in the hall to talk through the worship hour, she teaches the unimportance of the worship hour. We teach much more by our actions than we do by our words. All must cooperate if order is to prevail in the school.

The surroundings of the school can do much toward helping in discipline, but they are not a necessary factor. If the needful things are in their places, if the work is so carefully planned that it moves smoothly and quickly, if the material presented is carefully chosen and really worth while, the pupils can be made to forget their surroundings and lose themselves in the work and worship.

Some one has said, "Three words spell order: personality, preparedness and participation." Surely those three things were all present in the first school. The leader was kindly and thoughtful, yet dignified and calm; the work had all been carefully made ready and was well worth while. The pupils were helping to do the work and all were interested. In the class work, also, you could have found the same three qualities.

But there must be also a pupil-response. There must be knowledge of the laws of the school which are to be obeyed; there must be respect for the one who leads; there must be a desire to help and a realization of the need of every one doing his very best if the program is to be a success. This only comes through lifting the ideals high; through constant effort to realize those ideals; through helpfulness and watchfulness of those who have never been trained in obedience and courtesy; through having a program or a lesson so full of good things that one cannot afford to miss the help which it gives.

Don't you think it strange that in the two churches noted, the irreverent school was composed of pupils who were supposed to be thoughtful and courteous because of their home training; and the reverent school was composed of foreign children? The reason for the good work done was not hard to seek. There was a leader with a vision of the way in which the work ought to be done, with the power of getting others to cooperate with him in making that vision a reality, and a program that was both interesting and instructive.

Order, obedience, courtesy, reverence, thoughtfulness, helpfulness, cooperative effort—these are factors that not only *ought* to be in our church schools; they *must* be there if the school is really *training for consecrated Christian leadership*. The young person who is to know how to lead must have had training by having been led correctly. The Christian who is to be effective in working with others must have learned obedience, control of self, systematic action and courtesy.

To Which Class Does Your School Belong?

A study of your school, your class, your club will quickly show to which of these two kinds of schools yours belongs. Perhaps the greatest thing you can do for that boy who disturbs your assembly is to teach him self-control. Perhaps the greatest kindness you can show to that girl from the best family in your church who insists on whispering is to make her see how little of a lady she is proving herself to be. Perhaps the reason why many good teachers in your congregation will not consent to teach in your church school is because of the lack of discipline which is everywhere apparent. Perhaps the rea-

(Continued on page 187)



Praying to the Temple for Deliverance

A BIBLE PARABLE IN PANTOMIME

JEREMIAH AND THE RECHABITES

Jeremiah 35 and 7

CHARACTERS

Jeremiah the Prophet
Baruch, his disciple and scribe
The House of the Rechabites, at least six men
A Family: father, mother and two children
Three women, Temple worshipers
A teacher and two pupils

Place

Imagine yourself looking into the Jerusalem Temple Court. Center is the Temple entrance, with its great carved pillars. Right and left are gateways whence the people come and go. Today they are arriving in haste because frightened by the approach of Nebuchadnezzar's armies to besiege the city. For this reason, Jeremiah and his scribe Baruch come, that they may bring a message from the Lord to the frightened people.

Reader: The word which came unto Jeremiah from the Lord.

(Jeremiah takes his stand near the Temple entrance, that he may see the people as they come.)

When Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof. (Jer. 34. 1.) (Now the people flock to the Temple to seek safety:

First, a teacher and his three disciples. The young disciples run in a frightened manner to the right of the Temple entrance. The teacher follows and calms them.

Next, a group of frightened women run in, kneel down and stretch out their hands toward the Temple pillars, praying to the Temple itself for deliverance. Then a father leads in his wife while two

By

Eleanor Wood Whitman

For an introductory article the reader is referred to *Bible Parables in Pantomime* published in the August, 1923, number, in which Mrs. Whitman tells how the teaching of Bible stories may be made modern and appealing through interpretation by pantomime. This article also gives brief directions for presenting the dramatization.—The Editors

children follow. The wife carries her brazier and her dough. The children gather little sticks, give them to the father, who makes the fire in the brazier while the mother kneads the dough on her knee, pats it into little cakes and puts them on the fire. While they are baking, the family stretch out their arms to the queen of heaven (probably the moon) as though beseeching her for protection. The father and children then pass the cakes and all partake except Jeremiah and Baruch, to whom they are offered last. Jeremiah steps forward indignantly, saying to Baruch,)

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? (Jer. 7. 17-19.)

(The people are stirred with indignation

and look at Jeremiah with anger. But stepping closer to the circle of idolaters, Jeremiah speaks his message to them in the name of the Lord:)

This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

(The women Temple worshipers wave their arms in disgust at Jeremiah and run out angrily.)

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

(The father shakes his fist at Jeremiah, takes his wife by the arm, motions to his children, and hurries his family out.) Therefore, behold, the days come, saith the Lord, when I will cause to cease from the city of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. (Jer. 7. 28-30, 34.)

(The teacher lifts his hands in horror, gathers his pupils as if wishing to protect them from such words, and urges them out. Seeing the effect of his words, Jeremiah falls in despair upon the Temple steps, then lifts his hands in prayer for help to know how to reach his brethren. Baruch puts his arm about him sympathetically. Suddenly Jeremiah looks up as if receiving a message from God.)

The word which came unto Jeremiah

from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying: (Jeremiah's face suddenly lights up as though a new plan had come to him. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

(Jeremiah rises, turns to Baruch, saying,) Thus saith the Lord, Go, bring the Rechabites into the temple of the Lord and give them wine to drink.

(Jeremiah indicates that he himself is going out to invite the Rechabites, but that Baruch is to stay and prepare a bowl of wine with drinking-cups for the coming guests. Baruch registers great astonishment at the whole plan, but bows assent and Jeremiah departs, filled with his purpose.)

(Baruch brings a wine-jar and cups from a hidden closet and places them on the floor at the left. He then sits on the floor near the wine-jars, takes his styles from his girdle, opens his roll and writes reflectively, as if trying to remember all the words that Jeremiah had spoken to the people in the temple. When he thinks he hears Jeremiah returning with the Rechabites, he rises quickly, rolls up his papers and prepares to meet them as they now enter. Baruch bows to each as Jeremiah says:)

I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the Lord.

(Jeremiah shows the head of the Rechabites to the seat of honor on the floor near Baruch, while the others seat themselves in a semi-circular line. Enter, right, the women Temple worshipers, stealing in secretly that they may see what Jeremiah is doing now. They stand behind the Rechabites at the right, point at them, talk and express horrified astonishment.)

And I set before the sons of the house

of the Rechabites pots full of wine, and cups.

(Baruch pours the wine into the cups, and Jeremiah hands them to the Rechabites with perfect seriousness, as though he fully expected them to drink, saying:)

Drink ye wine, drink ye wine.

(Enter, left, the teacher and his disciples, pointing at Jeremiah and Baruch as if unable to believe their eyes when they find him offering wine to the Rechabites. But Jeremiah continues his drama, urging the wine upon them, repeating again and again:)

Drink ye wine, drink ye wine, drink ye wine.

(The Rechabites, who have been filled with troubled consternation from the moment that they saw the wine jar, now confer with one another, and watch the head of their tribe and wait for him to answer the question that is in their minds. "How can we violate the hospitality of this great prophet? Yet how can we break the vows made to our forefathers?" All hold their untouched wine-cups until at last the leader rises and, with calm determination, speaks for the group:)

We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.

(Here he hands back his bowl of wine to Jeremiah and beckons to the others, who now rise and pass their cups to Baruch while their leader continues:)

Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters. And it came to pass, when Nebuchadnezzar, king of Babylon, came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

(The face of Jeremiah now lights up with joy and satisfaction that he has

not been mistaken in finding the Rechabites an example of faithfulness to their principles. Taking the chief Rechabite warmly by both hands, he says unto him:)

Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

(Jeremiah now turns sharply upon the women worshipers and the teacher with his pupils, saying:)

Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment.

(As he points to the Rechabites, their leader departs with dignity. He stops at the gateway and beckons the others out. Jeremiah follows him, clasps his hand warmly again in farewell, then turns and speaks again to the people in the court, in the name of the Lord.)

I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

(Here the women temple worshipers kneel down, beseeching mercy, and the woman and her children run in with fright.) Because the sons of Jonadab the sons of Rechab have performed the commandment of their fathers, which he commanded them; but this people have not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel;

(Continued on page 189)



Thus saith the Lord of hosts, Jonadab the son of Rechab shall not want a man to stand before me forever

MAKING SUPERVISION EFFECTIVE¹

By

Wade Crawford Barclay

A CONVICTION is rapidly growing among leaders in religious education that the improvement of our existing agencies depends very largely upon effective supervision. If supervision is to be effective it must have certain qualities and the responsibilities for it must be definitely located. In this article I limit my discussion to these two phases of the problem. What are some of the qualities required in supervision in order that it shall be effective? — *The Author.*

tive persons. The wise supervisor is habitually positive rather than negative in his comments and suggestions. He seeks for a long time, if necessary, to find something to commend. There are few teachers even in our poorest schools who do not do some things well. Some even slight manifestations of skill, some bit of successful work is seized upon by the effective supervisor for commendation. By appreciative, constructive criticism he gains the good will and respect, one by one, of his teachers. He seizes upon a bit of successful teaching in a given lesson as a means of illustrating a principle and applies it to other situations with which the untrained teacher has never thought of relating it.

The effective supervisor's habitual mood is one of optimism and good cheer. He recognizes that the Christian virtues do not thrive in an atmosphere of gloom. He dissipates discouragement, stimulates confidence and faith, and helps his teachers to realize that sympathy, kindness, and love are first essentials in those who would teach the religion of Christ. Just as he expects his teachers above all else to be the friends and comrades of their pupils so he aspires to be the friend and trusted advisor of his teachers. It is not his purpose to supervise their work in the sense of sitting in judgment upon it, much less spying upon them, but to inspire them to do their best, giving them the benefit of his superior training but at the same time giving them also the maximum amount of liberty in developing their own technique. They should understand that while the supervisor is their counsellor they are at the same time not only permitted but expected to develop their own initiative, and that their ability to work out a particular situation successfully in their own way will be counted more to their credit than blindly to follow any set method or scheme which he may prescribe.

Effective Supervision Is Cooperative

The supervisor, if he is to do effective service, may not think of himself or permit his teachers to think of him as a boss. In the work of the church school, particularly, there is no justification for any one showing the spirit of the autocrat: "One is your Master, even Christ, and all ye are brethren." Officers and teachers of the church school are a group of co-workers all of whom are working together with a common end—that the pupils may make the largest possible progress in the Christian life. Among these coworkers the supervisor is a leader in the common search for the most efficient methods of teaching. It is also expected that the supervisor, because of special training, will be able to give counsel by which others may profit and his advice is not only expected but sought.

Sometimes cooperation will necessarily become demonstration. It is important that the supervisor not only shall have a knowledge of principles but shall be able to demonstrate the application of principles in practice. Often a teacher who apparently understands a principle is not able to carry over the theory into practice. In such a case it is required of the supervisor that he shall be able to interpret the principles in an actual demonstration and thus aid the teacher to apply what otherwise would be useless knowledge.

The ability of the supervisor will be tested by his success in inspiring his fellow workers to view their own work critically and in matching each against his own record, striving each year to excel over what he has hitherto accomplished. A teacher who is led to discover for himself in what respects and to what extent he has succeeded and in what failed, and to seek out the reasons for his success or failure, is more likely to address himself diligently to self-improvement than one whose failure is pointed out to him by another.

Cooperative supervision enhances rather than lessens the teacher's sense of personal responsibility. The supervisor's object is not to develop teachers who will mechanically adopt and apply his own theories and methods but rather to give those who are inexperienced and untrained the inspiration, guidance, and personal encouragement that may be expected to grow out of intimate fellowship with a more experienced and more thoroughly equipped worker.

The Responsibility of Supervision

By whom is supervision as an agency of training to be exercised? Responsibility for supervision in our public schools is

IT is necessary that the supervisor shall know the technique of religious education as far as it has been assuredly developed. He must possess a sympathetic understanding of the mind of childhood and of youth and he must possess that knowledge that will enable him to guide his teachers in the actual work of teaching religion. "The competent supervisor," says J. F. Hosie, "is an expert, fitted by vigorous special training, wide experience, and well-balanced personality to secure the full cooperation and most effective service of the group of workers placed in his charge." If he does not have this ideal equipment the conscientious supervisor at least will recognize that improvement in knowledge and skill must begin with himself. He will constantly seek to enlarge his horizon and to perfect his knowledge of method. Unless the supervisor has such an insight into the work of teaching religion that he has the thorough respect of his teachers, it must be evident that he cannot accomplish any worth-while result in supervision.

The insight of the supervisor makes it possible for him to aid teachers in analyzing the results of their own teaching. This is a kind of indirect training of no little significance. Many Sunday-school teachers have never thought to observe the effect of their teaching upon the conduct and attitudes of their pupils. They have not been accustomed to apply tests of any kind to their teaching. In particular lessons they frequently do good or poor teaching without realizing that their procedure is better or worse than usual. By leading a teacher to analyze critically and intelligently the effects of her teaching of a particular lesson, or a group of lessons under a given theme, the supervisor will be contributing to a process of self-training on the part of the teacher of no little value.

The insight of the supervisor will enable him to anticipate difficulties and to forestall acute situations. An untrained teacher often is blind to a process of development going on in her class that the trained supervisor knows is certain to result in serious consequences. He is alert to perceive symptoms and to point out their significance to the teacher kindly and sympathetically before serious difficulties arise.

Effective Supervision Is Constructive

Supervision at its worst is little more than faultfinding. As such it has no value as a means of improving teaching. Negative criticism is seldom helpful; it lends itself readily to interpretation as fault finding and is likely to wound sensi-

¹ Copyright, 1923, by Wade Crawford Barclay. This article will be reprinted as part of a chapter in a forthcoming book, *Training for Leadership and Teaching*, soon to be published.

definitely located. In the city school, supervision is exercised in a broad, general way by the city superintendent and by the principals. Both the principal and the superintendent of schools are held responsible for the kind and quality of instruction given by the teachers of a school. Many of our best schools have, in addition, grade supervisors or supervisors of various subjects, or both. In the rural schools supervision is exercised by the county superintendent. Who is responsible for the supervision of the Sunday school? The only possible answer is that up to the present time comparatively little actual supervision has been exercised. In our best graded Sunday schools more or less supervision is exercised by the departmental superintendent and by the director of religious education. In many schools, it must be admitted, there is no supervision by pastor, superintendent or departmental superintendent.

The need is for a thoroughly trained man or woman in every church who shall be recognized as having definite responsibility for supervision. Preferably this should be a full-time, paid director of religious education. Where a church has such a director he should be left free to organize, supervise and administer the church school. The direct supervision of teaching and the training of teachers through supervision will be one of his most important duties. In the majority of churches, as yet, the employment of a director on full-time is not possible. In these cases a part-time or a voluntary worker may be provided, either as director of religious education or director of training. Where this plan is not followed the pastor, the general superintendent, and the departmental superintendents share responsibility for the supervision of teaching. Where these officers of the church take their supervisory responsibility seriously no exact division of function can be made in the form of principle or rule. The fact that each has a certain measure of responsibility, by virtue of his office, is to be recognized by all and the extent of responsibility of each, and its method of exercise, is to be determined in conference. Each office has certain technical rights. All have so much in common, however, that it is practically impossible to draw exact lines of division. A disposition on the part of any one of the three to insist upon rights makes cooperation in effective supervision impossible.

In actual practice the answer to the question, By whom is supervision to be exercised? will be determined by the answer to another question, viz., Who of the present officers of the school, or possible officers, possesses the specialized training to exercise such supervision as is required? If neither the pastor nor the superintendent are intimately acquainted with the problems of teaching religion, if they do not possess the exact knowledge of method to be intelligently critical in observing teaching

methods or to be constructively helpful in personal conferences with teachers they should honestly and frankly acknowledge their lack of qualifications for supervision and freely delegate their responsibility to others. Few things more quickly discourage teachers who are seeking to improve than criticism from those whom they know to lack the knowledge of teaching methods and insight into its problems.

The Director as Supervisor

Where there is a director of religious education his primary responsibility for the supervision of teaching should be freely recognized. It is for supervision that the church has a director and his liberty of action is not to be hampered, his plans not to be subject to the opinions or authority of others whose office is of longer standing. He is to be given a chance, and if at the end of a reasonable period of time, not less than three years and preferably five, it is evident that educational results are not being accomplished, a change may be made. Educational supervision cannot be expected to yield immediate results in improved methods. Time is required for any educational process.

A distinction is to be made between administration and supervision. Where a church has a director of religious education the general superintendent is to be recognized as administrator. He is an executive. His responsibilities concern the management of the school. The responsibility of the director concerns supervision of the educational activities of the school, as such. Here again no exact line of division of function can be made in the form of a rule or law. Christian courtesy and the spirit of cooperation on the part of each will guarantee complete mutual understanding.

The Pastor as Supervisor

The pastor is the chief officer of the church and, in the church which has no director of religious education, bears a direct responsibility for the work of the church school. No existing situation, however difficult, can excuse a pastor for ignoring either the content or the method of religious teaching in the church school. It is his business to know what is being taught and whether the methods used are in accord with the best educational practice. Disdaining any unnecessary show of authority and all arbitrary exercise of it as unworthy a minister of Christ, he will kindly, firmly and persistently use supervision to the best of his ability as a means of the improvement of teaching.

The Superintendent as Supervisor

Since the real success or failure of the church school depends upon the effectiveness of the teaching, the superintendent

dare not overlook the importance of supervision. Unless it is definitely delegated to others who have special ability and training he will regard the supervision of teaching as one of the most important phases of his work.

Too often in the past the superintendent of the Sunday school has been chosen because of good character, amiable disposition and ability as an executive. He has construed success in terms of promotion and has given little attention to the creation of educational standards and ideals and the supervision of the teaching process. In these days it is necessary that the superintendent in addition to other desirable qualifications shall be a school man. If formerly the superintendent was expected to concern himself chiefly with executive details, presiding over a weekly assembly, and recruiting the membership, now he is required to have the ability of making the church school a highly efficient educational institution and to do this he must concern himself among other things with the supervision of teaching. The superintendent who appreciates the extent to which he can lift his Sunday school in real efficiency as a school of religion through supervision will regard this as the larger part of the task of the superintendency.

The Department Superintendent as Supervisor

Of all officers of the school the department superintendent is in most intimate and continuous touch with teachers. He has an opportunity to observe the work of every teacher more or less closely every Sunday. He alone can study continuously the various types of teaching methods that are being used in the department and evaluate them in the light of observed results in the attitudes and conduct of the pupils. Whatever supervision is being given by other officers the department superintendent has both an opportunity and responsibility growing out of this intimacy of relationship peculiarly his own.

Coordination of Effort

Three officers have been named as having supervisory responsibility—the pastor (or director of religious education in churches having a director), the general superintendent, and the departmental superintendent. It is evident that the situation offers opportunities for overlapping and contradiction in counsel with resulting misunderstandings or possibly friction. The importance of supervision is such that there should be a clear understanding in the local board with regard to division of function. Coordination should be effected so that a situation can never arise in which conflicting counsel is given a teacher concerning either method or content of teaching.



Recitation in Bible Geography by Sixth Grade Class

FUNDAMENTAL PRINCIPLES FOR WEEK-DAY SCHOOLS OF RELIGION

By Blanche Carrier

IT is becoming increasingly evident that week-day schools of religion must be established upon certain and efficacious principles that make for permanency. In view of the wide interest in these week-day schools, we have been asked to outline here the principles upon which the Dayton (Ohio) system of week-day schools has been built.

A Community System

I. Dayton is working out a community system of schools with twenty cooperating denominations, representing the ninety-five Protestant churches of the city. Such a system, whether established and financed by a Sunday School Association, a Council or Federation of Churches, or a Board specially composed of representatives from the cooperating churches, is intended to reach the children of the city as a whole rather than of particular districts. The subscriptions to the work should, therefore, come into a common fund from which all centers of the city are cared for alike. The people in touch with the situation in Dayton feel that a community system rather than a series of denominational schools has been profitable, for the following reasons:

1. The unchurched children are more thoroughly reached by the community and

as a result will begin church attendance. In our demonstration school of five hundred and fifty children, we not only represented twenty denominations, but had thirty-eight per cent coming from families not actively affiliated with any church. Many of these children would never have been reached by individually-operated schools.

2. The fact that we serve the community as a whole commands the interest of socially-minded citizens; so that aside from the large part of our budget coming from the churches, we receive also goodly sums from business and industrial organizations, fraternities, and individuals.

3. Community schools can present Christianity as a world religion, vitalized by the personality of each individual. Unless Christianity is big enough to be taught to all Protestant children without undue emphasis upon denominational doctrines, it will not proceed far as a world religion. More than that, until our boys and girls discuss together the Jesus way of living and so recognize its universality, we cannot expect them to feel at home in the practice of it.

4. The community system has a better chance of being thoroughly efficient since it can:

- a. Employ full-time teachers especially trained in the technique of teaching religion.
- b. Assign each teacher to not more than two grades, thus enabling her to specialize in the methods and materials of these particular grades as well as to become intimate with the child mind of a certain age.
- c. Justifiably ask the use of public-school time, since it offers instruction in an essential subject for the great majority of children in public-school classes.
- d. Develop a system comparable in organizational efficiency to the public school, in such matters as a unified and closely graded curriculum; a system of reports, transfers, and records; and economical but complete equipment.
- 5. A community system on an organizational and academic equality with the public-school system of the city commands the respect of the boys and girls as a dignified, going concern worthy of attention, study, and service. One of the first tasks of the church is to convince even our children of the dignity, worth and challenge of its great program. A fifth-grade boy said to his week-day teacher, "Seems like our Sunday school has to spend so much time

a-singing that they don't have time to explain things like we do in this school." Even a first-grade child has intelligence enough to recognize poor teaching, for the six-year-old daughter of a minister said to her brother, "Did you learn that at Sunday school or at study-school?"

6. Through the discussions in class and the special worship services of the school, the children may become interested in building up new community ideals and can actually initiate a move of some significance to the community as a whole.

Churches the Center of Instruction

II. A second principle which we adopted was that the centers of instruction are in churches. Our laymen were interested neither in cultural courses in biblical literature offered in the public schools nor in using public-school rooms in order to save the money which would properly equip church rooms for school work. Believing that the churchly atmosphere could contribute to the effect of the instruction, they raised a budget large enough to provide suitable tables, chairs, blackboards, books, in sunlit rooms of the proper size.

In establishing centers throughout the city, we choose the churches to be used not on the basis of denomination, contribution, or influence, but in consideration of their location in relation to the public-school buildings and of their possession of rooms of desirable size and of heat, light, and ventilation facilities. In the six centers for this winter, it happens that no two churches of the same denomination are represented, but it would not necessarily be so. If a second church of one denomination already represented should be closer to the public school, and should have lighter, better rooms for the classes, it would be chosen. In fact, one church logically located and eager for the classes had to be rejected because the opaque windows necessitated artificial light on the brightest day.

Cooperation with Public School

III. Cooperation with the public-school system is highly desirable. It is being increasingly felt that religion is so essential a subject as to warrant a share of the child's time at an hour when he is fresh enough to do justice to the material. In Dayton this opinion was strengthened by a legal opinion drawn up for the Board of Education by the city attorney. As a result, each child having the request of his parents may be dismissed from public school for one hour a week. The details of this cooperation will be discussed in the next article dealing with this subject, but the effects of the arrangement have been that:

1. Each teacher can be employed for full time, since she meets four classes a day, at 8:30, 10:30, 1:00, 2:30.

2. A much higher standard of work can be maintained. Children are capable of thinking through some rather difficult and

prolonged discussions without fatigue; are willing to do careful and thorough notebook work. Lack of fatigue also disposes of many disciplinary problems.

3. A very high percentage of attendance can be secured. The lowest percentage of our year, in the month when influenza was widespread, was eighty-three, the highest ninety-four, with an average for the year of eighty-eight per cent.

4. A share of public-school time also tends to dignify religion in the children's minds. When religion becomes a part of our business instead of a claim on our leisure, we shall be nearer to integrating it into our lives.

Based on Educational Principles

IV. Week-day schools of religion must be based on educational principles and must aim to reach certain educational standards or they are a positive detriment to this movement which has been declared "one of the most significant movements in the history of American education." We are not merely calling children together to establish another organization in the already overcrowded church program, nor are we providing classes merely for necessary instruction; we must feel that each center is a unit of this dignified and tremendously important educational movement. We must not tolerate anything of low grade or of careless workmanship. Let us consider some points which make for this educational standard.

1. The week-day school must be equipped for school work. In our Dayton schools, the rooms have a school air. Long tables thirty inches wide are arranged in a hollow square so as to seat thirty-five children around the outside. In the center of the square is the sand-table, and to the front are the teacher's table, the large blackboard, the burlap screen for pictures, the maps on a standard, the piano. On the table for the use of each child are materials for actual school work: the Bible, a hymnal, a pencil, pen, ruler, blotter, bottle of ink, penwiper. Each child has his own notebook, which is at his place when he enters, and is filed in the school library between classes. In the cupboard is all the material for occasional construction work and preessional occupations. A provision for the pupils' wraps in the outer hall or at least removed some distance from the class is also important.

2. The week-day schools must be conducted as schools, also in regard to the more mechanical aspects, such as records and reports, as well as in the standards of conduct and of work. In our cooperation with the public schools, we send a report of absence, entrance, or withdrawal of pupils to the public-school principal with each class. At the end of the month a detailed report of absence, tardiness, percentage of attendance and such items common to school reports goes to each cooperating principal and the whole is sum-

marized in the supervisor's report to her Board of Week-Day Schools. A bimonthly report card is taken home by the pupil, signed by the parent, and returned. A rather detailed enrollment blank is filled out by the parent on the entrance of each child and furnishes the basis of school statistics. We cannot afford in our religious school systems to be slipshod in our records.

3. The curriculum of the school must be as carefully graded, as thoroughly planned for each hour of work, and as academically executed as the public-school work of the corresponding grade. The work of each center should be so scientifically done as to make some contribution to the experiment as a whole. While we are not searching for a standardized, uniform curriculum for all schools, we must carefully evaluate all our work so as to be in the process of discovering the best for our own use. One real danger is that we may confine ourselves too closely to a particular textbook. The material may be greatly enriched by a study of associated material—hymns, art masterpieces, choice poems and prayers, readings from books of the day, discussion of current or individual problems. The teacher must search constantly for these materials and use them wisely.

4. One or two hours a week in comparison with the time spent in school, home, or play seems a very brief period in which to influence a life, but the solution comes if the teacher is sincerely interested in the whole life of each child. An eighth-grade boy in our week-day school said to his teacher, "I believe you know us as well as our public-school teachers." In a large system of schools it may be impossible for the teacher to live intimately with the boys and girls, to play and hike and read with them, but it is possible for her to touch them most vitally. In our school last year there were preessional and after-school chats with the children, collectively or individually, and often the older boys dropped in with problems of school life. The real joy of teaching comes in these contacts, and they are most essential if the teaching is to mean more than the giving of information.

5. An educational system of the highest quality begins on a small scale and grows only so rapidly as to guarantee the same quality of work. In building a city system, we found it practical to establish first a demonstration school for two public-school buildings at a church situated halfway between them and taught by the supervisor. The success of this school made possible a budget for six centers this year.

Leadership

V. Lastly and most important is the consideration of leadership. Dr. Richardson says, "It is the personality and training of the teacher more than any other single factor that guarantees the use of proper

(Continued on page 188)

CHRISTIAN NURTURE IN THE CHURCH SCHOOL¹

By Jay S. Stowell

ONE fact stands out with ever increasing clearness as the days pass; namely, that the most important task facing the Christian Church in America is the religious education of American youth.

The number of those who are committed whole-heartedly to this proposition is increasing rapidly, and there are many reasons for believing that the idea which underlies it is destined to work a more radical transformation in the aims and methods of the Church than has any other idea for many decades.

Urgent Need for a Worth-While Religion

It is perhaps not extravagant to say that never before in the world's history has there been such a desperate need for a worth-while religion as exists to-day—an enlightened religion; an ethical religion; a religion which really ministers to human need; a religion which is adequate to solve the great social questions of national and international scope which are pressing for solution; a religion which is capable of undergirding a powerful nation with righteousness and building into it the moral fiber which alone will give it stability and make it a power for human betterment; a religion which can make God and duty a reality in the hearts of men.

If, however, it was a mere matter of "religion"—any kind of religion—we should have small occasion for worry. It was a wise man who, after careful study, arrived at the amazingly simple conclusion, "Man is incurably religious." The chief mission of Christianity in the world is, not to supply a religion to those who have none, but to provide a better religion for those who have a worse one. So we send missionaries to India, said to be the most religious country on the face of the earth, and to Africa, where the native savages are already spending more time in religious ceremonies than are many respectable Christians elsewhere. Indeed, in America some of our most unlovely conditions are to be found in places and among groups where religion is far from a discarded art.

The question at issue is, whether we are to have a worthy religion and one adequate to meet the demands which are made upon it. Such a religion does not "just happen"; neither is it the product of a single religious experience. Instead, it is, like the religion of Him who "increased in wisdom and stature and in favor with God and man," a matter of gradual growth plus religious nurture. The only way that we can have a nation that is dominated by intelligent and ethical religious motives is to train a generation of young people in



*Eskimo Girl from Missionary Home
Playing Nursemaid
From "The Child and America's Future"*

exactly that sort of religion. If there is any other way of producing such a result, some thousands of years of religious experience of the race has failed to reveal it.

Religious training of one sort or another has been the secret of success of every religion which has won a large and stable following. This has been as true of the more primitive religions of Africa with their elaborate initiations as of the more highly developed religions of Judaism and Christianity. It has always been feasible to forecast the religion of the next generation by examining the sort of religious training to which the boys and girls of the preceding generation were being subjected.

No religion which neglects to train its youth ever has or ever can maintain itself on any important scale. In general, the Protestant churches have not seen that fact as clearly as has the Roman Catholic Church, but they have not altogether ignored the need, and their measure of success up to the present has been conditioned largely by the extent and effectiveness of the religious training which they have been able to provide their youth.

Theoretically, the Protestant churches have sometimes placed the chief emphasis in the making of religious individuals upon a single spiritual experience, but fortunately they have often been wiser in practice than in theory. Multiplied experience has, however, modified even the theory. One thing which has hastened the process has been the experience of missionaries upon the foreign field. To those who have grown up in a Christian or semi-Christian atmosphere, it came as a great shock to learn that earnest, consecrated, and enthusiastic missionaries were refusing baptism to tens of thousands who were pleading for it, and doing so on the ground that they had no one to "teach" the converts. Even the most ardent missionary has been forced to admit, when face to face with actual conditions, that the making of a Christian is not a matter of a single experience, but of a long-extended educational process. In the homeland some had not been so quick to discover this fact because almost all of our "converts" had some sort of background provided through direct or indirect education for their experience."

In America, as perhaps nowhere else on earth, adult evangelism has been made a science and organized on a scale never before dreamed of. In its latest stages the revival in America has reached the nth degree of mechanical efficiency. In spite of that fact, the great stream of recruits for church membership has been made up steadily of the boys and girls who have had religious training. These boys and girls became Christians because of the long-continued work of faithful parents, ministers, and teachers; although in millions of such cases an itinerant evangelist has modestly taken the credit for himself. Even the older individuals reached by the evangelist have been those who have been made susceptible to the Christian message by some sort of religious training in youth. Among rescue workers it has become almost axiomatic that their best efforts are foredoomed to failure unless the individual concerned has had some religious training in youth. In view of the facts revealed, it is surprising that we have often had so little theoretical respect for the educational method while in practice we have placed so much reliance upon it.

¹Reprinted from *The Child and America's Future*, by Jay S. Stowell.

Task Home Missionary in Character

It is evident that in some of its most important aspects, the task of training the youth of the land is distinctly a missionary task. This is particularly true in the polyglot sections of our great cities and in many other neglected spots, including our sparsely settled frontier areas. No religious agencies stand so close to the boys and girls who are in need as do the distinctly home mission agencies, and unless they provide suitable religious training, it will not be provided. There is no feasible way to reach effectively our "New American" and other neglected groups except through the rising generation, and, up to date, no method has been devised which is so well suited to the purpose as the week-day church school under trained leadership. Home mission agencies are already finding in this plan a most effective method for building out of the America that is, the America that ought to be. "It

is clear," says Dr. Walter S. Athearn, "that the price which we must pay for our religious liberty is whatever price it may cost to build a system of religious schools which will parallel the public schools and be equally efficient. The building of such a system of religious schools is one of the most important tasks of the Church."

The price is a large one, but one within the resources of the Church. Will the Church pay the price? Rarely has it faced a question so important. The future of Christianity in the United States, and, to a considerable extent, throughout the world, will be affected to a very marked extent by the sort of answer which is given.

And through what channels is this answer to be given? So far as we can see, they are two—the so-called self-supporting churches usually in American communities and the home mission churches through which the followers of Jesus Christ reach out in service beyond the limits of their

respective communities. To illustrate, 62 per cent of the people of New York State, or 6,503,761 persons, are immigrants or the children of immigrants. In some other states the proportion is still higher. An overwhelming percentage of these people are distinctly a home mission responsibility. A single home mission church in one community can and does gather within its walls on a Sunday afternoon 1,200 children from their foreign-speaking homes. At the same hour there are at least a million similar children in the state who are entirely neglected so far as their religious training is concerned. The young people can be reached. Home mission agencies which have already become the greatest boards of religious education which America has ever produced are embarrassed and overwhelmed by opportunities to which they cannot respond for lack of resources and workers. If this situation is to be remedied, treasuries must be replenished and workers recruited. Within a few years scores of our most brilliant college and university trained young people have given themselves to this work. The number of such workers needs to be increased by hundreds. Old and inadequate buildings must be replaced by new structures adapted to purposes of religious education and the training of youths. The staffs of many home mission stations must be increased from one untrained or partially trained individual to six, ten, twelve, or twenty persons thoroughly trained for their work. To speak conservatively, at least fifty per cent of the millions of young people growing up in America without religious training are a home mission responsibility, and that responsibility is preeminently and primarily one of religious education.

Through thousands of Sunday schools, daily vacation Bible schools, week-day schools of religion, and clubs of many sorts, home mission agencies are seeking to discharge this responsibility. They but wait the word of the churches to move forward to greater future achievements.



A Church Farm

Thousands of children from neglected homes get a taste of farm and camp life each summer because home mission churches have come to a broad vision of their responsibilities. Within recent years there has been a tendency to extend the period for each group and, under trained leadership, to make these annual outings "training camps" for service.

A Glimpse of a Seven-day-a-week Church Program (right)

The demands made upon a modern home mission plant are many and varied. To supply a continuous program of training and recreation for all ages and both sexes during the extra-school hours and the long vacation periods, demands buildings, equipment, and an adequate trained staff.



NOTES FROM THE DENOMINATIONS

Congregational Church

DISCUSSION TOPICS

For Young People's Societies, Departments,
Church School Classes

WIDE-AWAKE groups all over the country are choosing their own topics, selecting them for a month or a quarter at a time. Topics planned a year in advance often make it difficult to introduce timely themes which they would like to discuss. The Congregational Education Society offers assistance to those groups desiring help in mapping out their programs.

Below are listed only a few of the sources of help. Groups are always at liberty to use as much of the material suggested below as they need, fitting it into their regular program or building an entirely new series of topics out of the material referred to.

1. WEEKLY DISCUSSION TOPICS APPEARING IN "THE WELLSPRING."

The Wellspring, which is the denominational young people's paper, is now running a column each week outlining a worship, discussion and service program which may be built around a new set of topics. The topics as they will run through March are as follows:

- Jan. 6. The Right Way to Get Even
- Jan. 13. Modern Forms of Intolerance
(Note: The next twelve topics, appearing during the weeks preceding Easter, constitute a unit. The programs are so planned that the young people may come to an understanding of God from their own experiences and observations.)
- Jan. 20. What Do We Mean When We Talk About the "Heathen"?
- Jan. 27. Ideas About God Held by Mohammedans and Buddhists
- Feb. 3. My Own Ideas About God
- Feb. 10. What Did Jesus Show Us About God?
- Feb. 17. Understanding Our World
- Feb. 24. What is Greatness?
- March 2. Is It a Good World?
- March 9. The Development and Expression of Gratitude
- March 16. Why Do We Pray, "Our Father"?
- March 23. Our Community: Its Good and Its Bad Points
- March 30. How to Form Strong Character
- April 6. Finding My Place in Life
- April 13. The Meaning of Easter Joy

2. CHRISTIAN ENDEAVOR TOPICS TREATED IN "THE WELLSPRING"

The Wellspring will continue to carry a half column each week on the regular

Christian Endeavor topic. In this half column there will be printed an outline for the meeting, indicating the kind of discussion points, which may prove profitable. The programs offered will be varied in character.

3. USING BOOKS AS THE BASIS OF PROGRAMS

Discussion courses may be built upon various books, as for instance:

- a. *What It Means to Be a Christian*, by E. I. Bosworth. (\$1.25.)

Chapter headings, useful as topics, are:

- The Wonderful Way of Living
- Is There a God?
- Becoming Aware of God
- Christian Prayer
- Who is Jesus Christ?
- How Does the Suffering of Jesus Help Me?
- The Resurrection of Jesus
- What Is It for a Bad Man to Believe and Be Saved?
- Life After Death
- Choosing the Great Adventure

- b. *Jesus and His Cause*, by A. B. Curry. (65 cents.)

This book is based both on a discussion of life problems and on the Book of Mark. As is seen by the chapter headings, the problems relate to modern life. They are discussed in the light of Jesus' life and teaching.

- How to Get Ready for a New Age
- How to Work for Health of Body and Soul
- How Can New Moral Standards Win Out?
- What Chance Has the Kingdom of God?
- How to Get Confidence in Jesus
- How to Conquer Discouragement
- What Does It Mean to Be a Christian?
- What Is the Big Goal in Life?
- How to Meet Opposition to Jesus and His Cause
- How to Find the Way in a World Perplexed
- When Is a Cause Worth Dying For?
- What Can Christianity Do for the World?

- c. *A Life At Its Best*, by Edwards and Cutler. (\$1.15.)

This book was prepared primarily for students in colleges, but can be used to good effect with high-school students. In this course, Paul is used as an example of the life to be recommended to our day.

- d. *Marks of a World Christian*, by D. J. Fleming. (\$1.15.)

Although this book is prepared on the Daily Reading Plan, it contains a summary for each week which is full of solid matter and has also a series of discussion points for each chapter. It really offers the foundation for an understanding of missionary work. Topics, follow-

ing chapter treatment, might be made as follows:

- What is the "Larger Self"?
- Respecting the Capacities of Others
- Responding to Human Need
- Does God Care for Those We Call Heathen?
- What Does the Christian Have That the Non-Christian Lacks?
- Making Our Own Nation Christian
- Courage for World Purposes
- Readiness to Pay the Cost
- The Personal Obligation and Foreign Needs

Further correspondence is invited with reference to particular points. Write either the District Secretary of the Congregational Education Society or the Young People's Secretary.

Disciples of Christ

THE Disciples of Christ, under the leadership of the Department of Religious Education of the United Christian Missionary Society, have formulated a program of work in religious education for 1923-24. This program is the result of careful study and expresses the judgment of the field workers and leaders in this department. It was adopted in their regular annual meeting, which was held in Colorado Springs last September. It is understood, of course, that these are not the only points that will be stressed during the current year, but these are mentioned for special emphasis. The six points are as follows:

- I. Extend teacher training, setting the goal of 10,000 credits issued.
- II. Give special emphasis to Graded Lessons, adopting as a slogan: "Grow a Graded School."
- 1. Classify the schools according to departments using Graded Lessons, and report to the Department of Religious Education.
- 2. Introduce and extend the use of Graded Lessons.
- 3. Give definite instruction which will lead to more effective use of Graded Lessons.
- III. Continue Effort to Help Small Schools.
- 1. Careful tabulation of results of visitation.
- 2. Written report of problems with recommendations for their solution.
- 3. Preparation for small schools of a series of leaflets based upon these findings.
- IV. Promote Vacation Church Schools.
- 1. Measuring up to the standard for Vacation Church Schools.
- 2. With an adequately trained leadership.
- V. Stress Missions.

*The price of *The Wellspring* is one dollar a year, or 88 cents in quantities sent to the same address. Write The Pilgrim Press, 14 Beacon Street, Boston, Mass., or 19 South La Salle Street, Chicago, Ill. Samples will be sent on request.

1. Introduce the new *Missionary Quarterly*.
2. Promote the duplex envelope as a means of training in stewardship.
3. Enlist non-giving schools by means of "life-line" assignments in addition to special day emphasis.

VI. Enlist Christian Endeavor Societies in the reaching of the program of work.

The Disciples of Christ in their Bible schools observe four special missionary days during the current year, October 1, 1923-June 30, 1924. Two have already been observed, namely: Thanksgiving Sunday for American Missions and Religious Education and Christmas Sunday for Ministerial Relief. The two next days on the calendar are: Easter Sunday for Benevolence, and Children's Day for Foreign Missions. The Bible schools are seeking to raise a *half million dollars* in these four special offerings.

Methodist Episcopal Church, South

AS one of the plans of the General Sunday School Board of the Methodist Episcopal Church, South, during the first three months of the year, the attention of the Sunday schools is directed particularly to the task of evangelism. Under the leadership of Doctor John W. Shackford, General Sunday School Secretary, a church-wide campaign of evangelism is carefully planned and projected, and all the field workers, as well as leaders in each Sunday school, are expected to push this campaign. January is the month of preparation, during which plans are carefully explained, preliminary workers' meetings are held, and an earnest effort is made to enlist all Sunday-school officers and teachers in the campaign and to lead them into that spiritual preparation which is necessary to make such a movement a success. February is the month of evangelistic effort. During this month it is recommended that special services of evangelism be conducted in the Sunday schools under plans approved by the various departmental leaders of the General Sunday School Board. The purpose of these special services is to bring pupils to a definite confession of Christ as Savior and Lord. March is the month of conservation. Plans for that month include pastors' training classes and other agencies for confirming young converts in the faith and preparing them for membership in the church.

The following leaflets have been prepared and are distributed by the General Sunday School Board free to those who desire to make the most of this campaign of evangelism: *The Child and Evangelism*, by Minnie E. Kennedy; *The Evangelization of Youth*, by Wade Crawford Barclay; *Practical Plan of Sunday School Evangelism*, *Evangelism through the Sunday School*, *Two Experiences in Evangelism with Young Men*, *The Sunday School Teacher as an Evangelist*, *Preparation of the Young for Church Membership and*

Confession and Decision Day, John W. Shackford.

The Church of the Brethren

IN order to foster a more complete program and to correlate all our activities, a Council of Promotion has been provided. This council is composed of one representative from each board and committee with one member at large, selected by Conference.

Earnest efforts are being made to revive home teaching in religion. There has been an increase in the number who are taking training for vacation schools and for Sunday schools. Perhaps nothing has been more instrumental in arousing our teachers to a desire for better training than the vacation schools which are growing in favor

among us. Our course in training is being revised, as is also the entire scheme of promoting the work. More careful organization in the various state districts is being effected so that trained and sympathetic leadership will be available to promote our work locally and avenues are opened to do so.

We have thousands of young people who are eager to share in the activities of the church at home and abroad. There were ten young people's conferences during the summer. These proved to be real touchstones in finding our young people and in enabling them to discover their life choices. The conferences are supported by the young people and the organization of them is largely under their own direction with the supervision of sympathetic older people.

Notes on the History of Religious Education

(Continued from page 153)

as did the rabbis of his time, in the temple courts, in the synagogue, in private, and on the public highway, as the exigencies of the case demanded. His textbook, so far as he used any, was the same as theirs; his form of speech (parable and connected discourse), his manner of life and methods of instruction were theirs. Yet into his message and methods he put a new note of authority that challenged attention and inspired confidence. Breaking with the traditions of the past, he substituted for devotion to the letter of the law an interest in men, with boundless sympathy for their misfortune, abiding faith in their worth and high destiny, and earnest solicitude for their regeneration and perfection. Where his contemporaries and even his own followers saw only "as in a glass, darkly," he saw clearly; and his views of God and the world, of human life and human destiny have been cherished through the Christian centuries as a divine revelation vouchsafed the world in Him.

Viewed from the intellectual side, it was the life philosophy of Jesus that made his teachings imperishable; æsthetically considered it was the compassionate tenderness and solicitude of his message that drew the multitudes to him; judged from the standpoint of will it was the example of his life, its purpose, its purity, its helpfulness that caused men to follow him and, tested by its immediate and lasting social influence, it was the doctrine, the ideal, and the example of human brotherliness and divine sonship that made Jesus the pattern of the great teachers of mankind in every age and generation. With a keen, penetrating insight into the ultimate meaning of life he reached out, as it were, over the conflicting opinions of men and the mingling social and cultural currents of his time backward to the fundamental

truths uttered by the ancient prophets of his race and forward to the goal of the ages. Then, with simple directness of speech, he addressed himself to the consciences and wills of men, setting before them the ideal of the higher life, and with infinite patience sought to lift them to a plane of fellowship with himself and with the Father in thought and action.

The Church Becomes a Teaching Institution

It is no wonder, therefore, that Christianity became a teaching religion. The division of labor in the apostolic church provided for teachers, both laymen and clergy, set apart for this specific task. The apostles considered their work to be largely that of teachers. The apostle Paul in contemplating the Old Testament writings together with the rapidly increasing volume of early Christian literature reminds Timothy that "every Scripture inspired of God is also profitable for teaching." Even the content and form of apostolic religious instruction is in part preserved in the books of the New Testament, some of which, as for example the Book of James, were evidently intended primarily as textbooks of Christian instruction. The Master's final commission to his disciples had been to "teach all nations . . . all things whatsoever he had commanded them" (Matthew 28: 19, 20). With these words Jesus placed upon his disciples and upon all who in the years and centuries to come were to carry on his work of establishing among men the kingdom of heaven, a life-long and world-wide task of Christian education. The final command of Jesus is the charter of the Christian Church as a teaching institution. Ever since then Christian education and the advance of the kingdom have gone hand in hand.

THE USE OF MOTIVES IN THE CHURCH SCHOOL

By Victor H. Keiser

THE mother asks herself, "How can I get little three-year-old Mary to pray?" The recreation director asks, "How can I get these eight-year-old boys to wait their turn in their games?" The minister asks, "How can I get my young people to work in the community?" The church-school teacher asks, "How can I promote the growth of Christian character?" All are struggling with the problem of motivation.

What are motives? If we think of a machine we see that the motive power is the force that makes it go. So the motives of life are the drives that make us go. A Boy Scout was hurrying home. It was almost dinner time. Just as he was crossing a busy street, he met an old lady who wanted to cross to the other side. Forgetting his dinner, the boy took the old lady by the arm and in and out through the dangerous traffic he helped her to the other side. That mysterious something which turned the boy away from going home to a greatly desired dinner back to help the old lady was a motive.

Promoting Growth in Motives

Every church-school teacher is continually face to face with the two-sided problem of motivation. In the first place, the things he wants done, attendance at class, study of the lesson, week-day activities, must be motivated. In the second place, the church-school teacher is always aiming at promoting growth in character, and promoting character means promoting growth in motives.

Many church schools often aim to get their children to cooperate in some community enterprise, such as keeping the streets clean. Immediately comes this two-sided problem of motivation—how can we get the children to adopt this enterprise for their own, and how can we get the adoption of this enterprise to result in better character?

As to the first side of the problem, to get the children to decide to pick up waste paper from the streets ought not ordinarily to be a very difficult task. Perhaps they are already loyal to the welfare of their community. If so, only a word or two will be needed to show them that paper on the streets is all that keeps their community from being the fine place they want it to be. But if there is no community loyalty, a prize might be offered to the one bringing in the most waste paper picked from the streets. This would appeal to the love of display or to the competitive spirit and would undoubtedly be a moving force. Almost any interest which the children have or any instinctive response which they are capable of making may be used to set going the desired action.

But then comes the other side of the problem—how can we make all this contribute to growth in Christian character? And that is, after all, the teacher's real aim. If one merely desired to have the streets cleaned, it probably could be more efficiently handled through the city street cleaning department. But we somehow feel that to have the children cooperate in a community enterprise may promote character. How is that possible? Apparently all that might happen when we appeal to love of a prize or to community loyalty would merely be the strengthening of desire for prizes or for community welfare. We desire something more than that, something more Christian than that.

Start at the Children's Level

What shall be the procedure? We can easily see that certain motives are more Christian than others. To act because you love your community is more Christian than to act to secure a prize. To act because you want to make your community more healthful is more Christian than to act from simple community loyalty. And so we might go on and arrange a scale of Christian motives which would culminate in the great Christian motive of cooperating with God in bringing in his kingdom. Manifestly we want to keep the children ascending that scale. But we have to start with the children where they are. The best we can start with is the highest motive they possess.

What happens when the children decide to pick up paper from the streets, out of the hope that they may secure a prize? As for the children, the uppermost thought in their minds is to secure this prize. Every piece of paper picked up brings the prize one step nearer. But, perhaps entirely unconsciously, they are at the same time making their community a much fairer place. After all the paper has been picked up, by bringing this unaimed at result to the attention, by showing them how much nicer their community now is, the teacher provides for growth in motives. If this fact that the community is a much nicer place when the paper is off the streets is sufficiently impressed upon the children, the next time the streets become littered they will pick up the paper merely because they like a clean community. In other words they have a new and better motive. Next time this new motive can be called into play to secure action which will give the teacher an opportunity to develop the desire for clean streets into whole-hearted community loyalty. That in turn can be built upon in the same way to secure a still higher and more Christian motive.

This is the principle—when we act from any motive whatsoever, there are always unforeseen consequences of our action. By looking back upon our action we come to see oftentimes that these unforeseen consequences are more desirable or more Christian than the thing we aimed at. After that we definitely aim at what was before unlooked for. Then we have a new motive. Foresight is developed through hindsight. If the teacher wants to promote better foresight, better motives, it is his task to see that the pupils have plenty of practice on hindsight.

In a certain church school the pupils have little or no interest in regular attendance. In that same school a class of intermediate boys is beginning to plot an attendance curve, showing fluctuations in tardiness, attendance and enrollment. The boys decided to do this merely because they like to draw. The teacher of that class has an opportunity to get those boys interested in securing better attendance by getting them to look back and see that by making the chart, by displaying it before the school and by explaining it to the other pupils, they did secure more regular and greater attendance. In that case a less Christian motive will have been changed into a more Christian motive. That will be promoting Christian character.

The Use of Devices

Now let us relate a little more carefully the problem of growth in motives to the problem of securing interest in the church-school activities. In one sense, interest is what moves us to do things, and we might say that we do nothing in which we aren't interested. In another sense, we do many things that in themselves are exceedingly dull and dry. It is plainly evident that the Christian life is full of a number of tasks that are most uninteresting. Many people refuse to become Christians because all their attention is on these uninteresting things. In the path of the church-school pupil are also many tasks that of themselves have no interest. How shall we get these things done? Many have answered, "Make these things interesting." So there has been widespread use of games for study, airplane and automobile races to secure new pupils and better attendance at the church school. Perhaps it would not do to make too sweeping condemnation of these things. But, when you study with a game, you aren't studying, you are playing a game. When you come to school for a "race" or "a trip to the Holy Land" you aren't attending school so much as running a race, or making a trip. In a large way, the same criticism would hold good for all forms of artificially aroused interest.

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WORLD CONFERENCE OF WORKERS WITH BOYS

By Eugene C. Foster

OVER eight hundred delegates from fifty-three nations, and from all continents, sat for twelve days in conference on work with boys, in the early days of June, at Portschach-am-See, Austria, a little summer resort nestled among the snow clad hills of an altogether beautiful country.

These delegates came from Iceland and Australia, from China, Japan, and South America; they came, one hundred strong; from the United States and Canada, and eighty from the British Isles; they came from nearly every nation in Middle Europe, and from the Near East.

The official language of the conference was English; but the hymns were printed in French, German and English. An English-speaking delegate frequently found himself in a group of French or German-speaking delegates; he could then choose either to sing in his own tongue, or to join with his neighbors as best he could. Prayer was frequently offered in another language than English.

On the conference grounds, between sessions, little knots of delegates gathered to talk it all over among themselves—and in these groups, many more than the three languages were spoken. An hour was provided each morning when language groups met by themselves; these were not nationality groups, however. For instance, those who spoke French, of many nationalities, were in one group.

Clerical representatives of two of the Eastern Orthodox churches were present, and a greeting was read from the Roman Catholic Bishop of the diocese in which the conference was held. The bell of the local Catholic Church was rung as a signal for the meeting hours of the conference.

By common consent the controversial



Portschach Point, Austria, Taken from the Mountain

fields of politics and theology were not entered in the discussions. Where these were referred to, as they were occasionally, they were not made prominent.

The greatest difficulty in the way of bringing widely varying viewpoints together was presented to the Findings Committee. As an instance of many problems, the following will suffice. A resolution had been offered which referred to the Bible as "the main source of religious knowledge and inspiration." A delegate rose and asked to have this read "a main source." Almost instantly, the conference was divided into two camps. With little debate, the matter was referred to the Findings Committee. In this Committee, after brief and thoroughly friendly discussion, those who represented the group desiring the

word "the" expressed their willingness to accept "a." On such a point as this, with strong theological views represented by many groups, the conference might have been seriously divided, but it became more and more welded as a group thinking with one mind as the days progressed.

The technical phases of Young Men's Christian Association work with boys did not at any time consume the time of the entire conference; these were discussed in twelve open forums held in the late afternoons. The conference platform was given over to inspirational addresses and to greetings from the various countries of the world. No less than thirty such messages were brought, and these were frequently voiced by clergymen or other religious leaders outside of the Young Men's Christian Association.

One of the noteworthy addresses of the conference was made by Z. F. Willis, of England, on *The Christian Conception of Education*. Mr. Willis said that the Christian conception of education could be stated as a desire to "bring to the nature of the child that nurture which shall stimulate and sustain his growth into conscious co-operation with his Father in the working out of His purposes in the life of the individual and the race; the development of a single wide interest centered in a supreme and dominant purpose to advance the kingdom of God in the minds of men."

Mr. Willis spoke of the very usual conception of giving something to the child, as a matter of religious education. He pleaded rather for the emphasis on allowing the child to express himself. He said: "I am getting a little weary of talking out schemes of the things we are going to give

(Continued on page 184)



Auditorium Erected Especially for the Conference

THE PARTNERSHIP PLAN IN TEACHING

By Mabel L. Bailey

WHAT was said to you when you were first asked to become the permanent teacher of a church-school class? Were you told that a certain group of children had no teacher and "Can't you take the class?" Or was the request accompanied by a little lecture to the effect that "Somebody has got to get under the load and you might just as well do it as anybody"?

Today, if you needed a church-school teacher, just how would you broach the subject? What is the strongest appeal that you could make?

One woman of our acquaintance went at it in this way, as she approached a young man just out of college: "We need a teacher for a class of junior boys. We have been praying about those boys and it seems to us that here is a fine chance for you to make an investment of part of your life in the lives of these boys." His reply was, "What! I teach a class of junior boys? I paste pictures and write in a notebook? Well, I guess not. I can put in my time to better advantage than that." The good lady persisted, "We have those boys now, but we are not going to have them long unless we get a teacher for them. You think it over and pray about it, and then let us know your decision."

The next Sunday the young college man appeared and said rather grudgingly, "Well, where are those boys? I'll try the class." He soon became intensely interested in the lads. One Sunday he was heard saying to his class, "Boys, I'm going to beat every one of you this quarter. I am going to make the finest notebook that I have ever made." The boys chorused, "No, you're not. We're going to work, too."

The day came when this teacher thanked the woman for offering him the class, adding, "I'm ashamed, I'm just ashamed that I ever once thought the teaching of a class of boys beneath me. Why, it takes all the head I've got to measure up to the needs of those ten-year-old boys."

A Partnership with God

After all, teaching is just a partnership with God, and the more this thought is magnified by church-school leaders, the greater will be the challenge to the young people and the larger will be the response.

One day a girl said, as we walked along the street, "I was given a class of little girls to teach, and after about two years of that work I became a Christian, and I think it was the class that brought me to the Saviour." Our reply was, "It is fine that you came to know Him, but had I been your superintendent, I should have said in offering you the class, 'Here is a real opportunity for an investment for you

in the lives of these little girls. But your work will be to show them the way to the heavenly Father, and you will have to know it yourself, will you not? It is a fine chance for you to work with God in training these children. Do not give me your answer now, but you pray about the matter, and then let me know what you think He wants you to do about it.'"

We walked on in silence. Presently the girl said, "Well, I believe if my superintendent had talked to me that way, it would have brought me to Christ before I began my teaching work."

The "Partnership Plan," when it grips a teacher or a prospective teacher, will make a difference about the lesson preparation and about regular attendance.

In partnership with God means that being a member of such a firm is a great privilege. It brings to mind the fact that nothing spoils a firm so quickly as for one member to do something without the knowledge or consent of the other partner.

To be absent from one's place before the class on Sunday morning is only permissible after the consent of the "other partner" has been gained. A certain amount of preparation belongs to the teacher and he cannot conscientiously ask the "other partner" to do his work.

In fact, the success of the entire undertaking hinges on the consciousness of being "workers together with God" and only as one's best is put into the work can the largest blessing be expected.

With that thought in mind as a basis of work, the Standards, including conduct, aims and means, which have been adopted for the various departments, will give definite direction to the work, and will be a help to the individual teacher.

A Questionnaire

One means of showing teachers of younger children what is involved in the taking of a class is to submit to them a questionnaire, asking them to answer each question carefully. Sometimes these questionnaires are collected, and again the teachers are told to take them home, and study them for themselves.

The questions asked are as follows:

What age are you teaching?
How many are in your class?
Have you a separate classroom?
Or have you a curtained corner?
Have you a class table?
Do you use pictures?
Are graded lessons used in your class?
Do you call in the homes of your pupils?

Do you carry a Bible to your class?
Are your lessons prepared so you need not use a book in teaching the class?
Do you pray for your pupils by name?
Do you use the story method in teaching?
Do you look up absentees?
Does your class ever dramatize a lesson?
Are you a member or graduate of a training course?
What week-day happy times has your class had?
Does your department have its own worship period?
What service has your class rendered this year?
What books have you read this year on church-school work?
What problems have you as a teacher?
Did you attend your last County Sunday School Convention?

Results of Questionnaire

A study of sixty questionnaires gathered from all over the state proved very interesting, as follows:

The average number in the class was	10
Those having separate classrooms..	8
Curtains or screens.....	15
Class tables.....	29
Using pictures.....	54
Using Graded Lessons.....	52
Call in homes of pupils.....	40
Carry the Bible to class.....	42
Lesson prepared so that the book is not used in teaching.....	44
Additional number usually so.....	4
Those who sometimes dramatize a lesson	11
Use the story method.....	49
Have taken teacher training.....	27
Planned week-day happy times for the class.....	41
Rendered service as a class.....	31
Read at least one book on church-school work during the year....	18

Types of Service

The types of service rendered by these classes of younger pupils include the following:

Made booklets for a Deaconess Hospital.
Took books and papers to the sick.
Took papers to absentees.
Made scrapbooks for missionary.
Sent gift to missionaries.
Brought presents at Christmas time for poor.
Dressed dolls for sick children.
Gave a Thanksgiving hospital offering.
Helped fill a missionary box.
Sent flowers to the sick.

Sent quarterly regularly to a little girl who moved into the country.
 Made scrapbooks for the local hospital.
 Gave to White Gift Christmas Service.
 Wrote letters to hospitals.
 Saved pennies to help buy a piano for Primary Department.
 Took flowers to those who had none.
 Bought a Christmas present for the missionary's little girls.
 Made Cradle Roll scrapbooks.
 Sent two useful gifts and two "pleasure gifts" to a mission.

Alack and alas for the reading of books on church-school work! An appalling weakness is shown here.

A true conception of the "Partnership Plan" will make a teacher desire to be a growing partner, each year putting more of efficiency into the work of the firm. One of the surest ways of accomplishing this is through the reading of books bearing on the work—one book a quarter being the minimum.

Many church schools are putting in Workers' Libraries, and many more would

do so if the matter were suggested to them.

However, each teacher should *own* some good books on the work, and the buying of such books should be looked on by him as an investment that he is making in himself in order that he may become a more useful member of the firm.

Leaders in the church school world owe to the work and to the workers, both present and yet to come, the holding up of a great ideal of teaching as a partnership with God.

THE WORKERS' LIBRARY AND WHAT IT MAY DO

A Bird's-eye View of a New Field

By Anabel Barber

ONE of the most recent experiments in the field of religious education is the Workers' Library. Unlike the familiar Sunday-school library, its aim is not simply to supply good reading. Its ideal is to furnish teachers and workers with information and inspiration for their difficult task, through the medium of the best that has been written on the subject in book and magazine. It aims to be a ready source of reference on the host of problems and plans which are ever present in the active church school. The Workers' Library is like an encyclopedia, which if it cannot give the full answer itself, suggests some other reliable source.

The task of a full-fledged Workers' Library may be divided into three interlinking parts: the circulation of monthly issues of magazines on religious education, the care and distribution of books, and the gathering and making ready for reference of useful material.

The work with periodicals is perhaps the most profitable investment that can be made. One school used the following plan to interest its teachers in subscribing to helpful magazines. The school subscribed to one copy of a periodical on religious education for every four or five teachers. For a small school such a plan would mean only three or four subscriptions in all, for a larger school where six or more copies are necessary, a reduced rate is possible.

The magazines are sent direct to the Workers' Librarian, who has all the teachers and workers listed in groups of four or five, according to departments. On the inside cover of each copy is pasted a slip of paper with a message similar to this:

PLEASE—

read and return within one week, mark any point of particular interest, check off your name, and pass to the next on the list!!!

The following Sunday the first person on each list is given a magazine. The purpose is so to rotate the paper from week to week

that *every* teacher *every* month is put in touch with the work of church schools all over the country and is given regularly new ideas and light on her task. Of course one expects that at first it will be hard to keep the paper moving each week, but as soon as the teachers catch the habit there is little difficulty, for those near the end of the list are good at reminding!

At the end of the month, the now well-thumbed copies are returned to the librarian, who keeps one copy on file, and places the others on the church literature table or gives them away.

Naturally books form the major part of the Workers' Library. It is surprising how difficult it is for the church-school teacher to obtain good books on her work without actually buying them. The Workers' Library seeks not only to have such books at hand for those who desire them, but also to interest others in reading which will help them in their work. Such a library should contain books on Bible study and reference—Bible commentaries and dictionaries—books on biblical geography; books on child study, methods of teaching and storytelling. Any books that help the church-school teacher interpret the lesson so that its burning message sinks deep into the heart of the child, any books that give wisdom or inspire patience have their place in the Workers' Library.

It is best to work for quality, not quantity. Have a list of desirable books ready when the plan is launched. It is wise not to have old books donated unless they are really good and of practical use for reading or reference. The library is essentially for use, not for show; one which has its shelves full is a failure! After the whole scheme has been enthusiastically set forth individual teachers and church members may contribute one book chosen from the list, these books to bear their names as donors. Once awakened to life, the embryo li-

brary should be neatly housed and kept in constant use; the librarian, of course, keeping accurate record of the sojourning of each book, and tracing all which are tardy in returning. To arouse interest in reading, short book reports may be given at the monthly teachers' meetings. The amount which the library is used will depend largely on the originality and consecration of the librarian, as she presents her treasures.

As for reference work, the possibilities for service are unlimited. As has been suggested, the library may be prepared to refer workers not only to the various books on hand, but also to other good volumes on the same subject, if possible giving definite information as to where they may be obtained. The librarian may keep catalogued, under various heads, the best of the articles in her file of periodicals, ready for instant reference when occasion requires. She may use one or two sets of the returned magazines to cut out all good pageants, missionary plays, stories and pictures, which, entered in separate envelopes or portfolios, soon make a useful and valuable collection, a treasure trove for busy teachers and leaders. Indeed the opportunity here is limited only by the time and zest of the librarian, and of course she can always have a young assistant, if necessary.

Just one warning! Do not give this position to a teacher in the church as a little extra work. That would defeat the plan at the outset. Use some one who, perhaps unable to teach, can yet make this service as big and worth while in its way as any other branch of the church-school work. To develop its youth into staunch, active Christians, the church school needs teachers with personal consecration, unflinching devotion and practical training. The Workers' Library, like the lad's barley loaves, blessed by the Master-Worker, may be the simple means of strengthening men and women for his service. Who dares limit what a few good books, in God's hands, can do?

PRACTICAL IDEAS FROM ELEMENTARY WORKERS

The following paragraphs have been received from elementary workers and are accounts of practical ideas which they have carried out and found helpful in their departments.

The Sheepfold

THE construction of Bible models as a form of handwork for vacation Bible schools, or class work through the week, has much to recommend it. Educators tell us we remember one tenth of what we hear, three tenths of what we see, and nine tenths of what we do. Acting on this principle, if, after a study of the shepherd life of Palestine, we follow it up with a definitely correlated form of handwork, namely, the sheepfold, rod, staff, scrip, shepherd in costume, we may make many of the most beautiful passages of our Bible more real and vivid.

Before constructing a sheepfold let us follow the shepherd as he leads his flock out from the fold early in the morning to find green pastures and still waters. If the shepherd and his sheep have to go a long distance in search of water it will be too late for them to return home. The shepherd looks for a place of safety for his sheep. If he cannot find one he erects a rough stone structure called a sheepfold, where he cares for the bruised and tired ones and keeps his flock in safety through the night. Then let us recall the stories of shepherd life from Abraham even down to the time of Christ. With this preparation the building of a sheepfold has more interest and meaning to the children than if they do the work without such explanation. If constructed by a boys' class as a gift to their own or some other department and used to help interpret the Twenty-third Psalm, the Story of the Lost Sheep and the hymn, "Saviour, Like a Shepherd Lead Us," it has a high spiritual value.

To make a sheepfold, cut from cardboard or any stiff paper, following the dimensions given in the diagram. Fasten the pieces together with Dennison's gummed tape, make the markings with ink or crayon. Toy sheep may be bought from any toy shop and a doll may be dressed to represent the shepherd.—*Harriet C. Poppe, Saint Johnsville, New York.*

Use of Posters in Primary Departments

Do you use many posters in your department? We do, just whenever we can. There is nothing that will interest a child like pictures, because he is living in a world of sense, especially of sight. Pictures bring the reality that you want, they appeal to the child's imagination and they assist his thinking.

Make posters to use as you teach a new song. Print or write the words of the song and illustrate each verse with just the most attractive pictures you can find. The children will just be sitting on the edge of their chairs waiting to see the picture on the other side of the poster and will learn the first verses very quickly in order to see what is coming next.

For their service work ask your grade classes to make a poster to illustrate a hymn you are to learn or have learned. Let them also make posters of some of the memory work. The Christmas story was done by our department this past year, using some beautiful Perry pictures, with the Scripture verse which each picture depicted printed under each. Our second-grade class has just made a poster of the hymn, *The World Children for Jesus*, which

is very lovely. Most of the pictures for this were found in magazines and advertisements.

Posters may be made showing the different types of service for others done by the department. In the center of the poster have a picture of your own church—going out from this draw lines leading to pictures illustrating what you have done. It may have been a gift of money to help a little Armenian child, or one to help a little Chinese primary-age child go to school. It may be a basket of food sent to a needy family or a scrapbook sent to a sick child. It is just one way to broaden the children's field of service and to visualize at the end of the year just how much they have done for others in proportion to what has been done for them.—*Mrs. Lansing Lewis, New Haven, Conn.*

The "P. G." Book

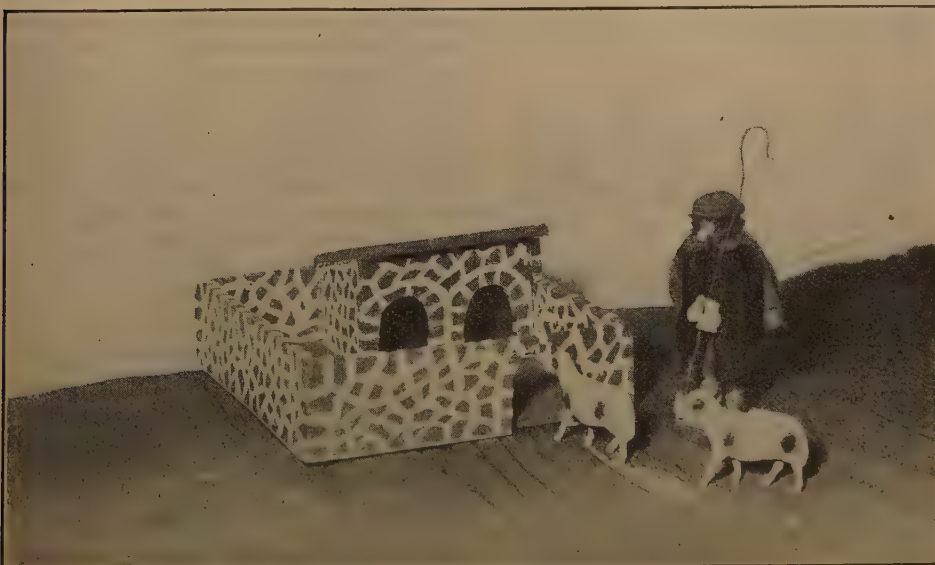
This account of the "P. G." book is continued from the November suggestions.

At the next teachers' meeting, the superintendent exhibited her books (one for each grade) and the demand to borrow was a popular one, for she had pasted in clippings from various magazines opposite her lesson story pages. The clippings contained suggestions for teaching memory verses, handwork, and lesson approach. Next year we are going to subscribe for several such magazines so that all may have the opportunity of clipping for our books, thus adding to our store of knowledge.

Our last addition was the pasting in our "P. G." book large envelopes, about the size of the page, which might be used for holding the various samples of expressional work suggested by the teacher for her class (to be made by the children) either in connection with the lesson, or before Sunday school began. For instance, two toothpicks, with the sealing wax ends and small paper roll, suggesting the possibility of making the scroll in connection with the first lesson of the second year. A picture of the cruse of oil tucked into its appropriate envelope will remind us of the fascinating time the children had making their plasticine cruse.

Other sample cards, made by early children, and which caused great joy and interest, are tucked into a large envelope marked "Special Occasions," as they can be made to meet various special day needs by merely changing the wording, or the drawing, from Easter to Christmas, or from a chicken to a Santa Claus.

Some of us have had more time to put on our books than others, and the bulging



Model of Sheepfold, with Toy Shepherd and Sheep

covers prove that we have a wealth of material with which to begin our lesson courses next year when we take our *new class*. Of course the pedigree sheets, as we call them, will all be remade for the new children, but the lesson outlines will bring back our past experiences and will allow us more time for finding new ideas, pictures, and adding to our knowledge, thus enriching our lesson teaching.—*Edna M. Weston, Newark, N. J.*

Memory Work Requirements of One Church School

Primary Department

First Grade: 23rd Psalm, Lord's Prayer, a morning and an evening prayer, a grace.

Second Grade: 100th Psalm, Christmas Story.

Third Grade: Golden Rule, 1st Psalm, 121st Psalm, Easter Story, Special Hymns.

Honor Work for primary children: 24th Psalm, 117th Psalm, Psalm 95: 1-7; Selected Proverbs.

Junior Department

First Grade: 100th Psalm, 121st Psalm, Books of the Bible.

Second Grade: Ten Commandments, Beatitudes, Christmas Story.

Third Grade: Easter Story, Isaiah 58: 13-14 vs. Ephesians 6: 10-18; 13th chapter of the 1st Corinthians.

Some repetition is found here, but in the change from one department to another

there is much that needs a second emphasis; new ones come in, and the children have their lesson memory texts to be committed week by week. This memory work is essential to promotion with diplomas; pupils are allowed to pass on without it, but neither the certificates nor Bibles are given them unless each has done the work outlined here.—*Lee McCrae, Pasadena, Cal.*

An Unusual Primary Department

The Primary Department described here is in a city church where special attention is given to handwork. This takes the form of notebooks, illustrated lessons, poster making, and so forth. The room is large. Upon entering one is immediately impressed with a sense of the restfulness of the place. "Let all things be done decently and in order," seems to have been applied in this room. It is thoughtfully arranged. All the way across the side of the room were the tables, so arranged that there would be no eye strain. These tables are not the usual kind with the "cut-in" for the teacher, but are like a large-size dining room table cut in two. A circular bench with a support for the back was placed about the circular side. The teacher sat at the straight side and was enabled to keep in touch with each pupil without having any too close to her. This arrangement of tables made it possible to have a large space for other activities of the department, and the children appreciated the change of position after the assembly period.

Another interesting thing about this department was the fact that the superintendent had the materials for the posters which were to be prepared that day so arranged that they could be given out with the least possible delay. This material happened to be a pot of flowers, with the children pasting the brown pot on the mounting sheet, then tucking into the top of the pot the tulip leaves, then the stem and, last of all, the tulip. With each of these parts in a separate envelope, and a limited number of children with each teacher, one can readily see how it would be possible to make something very beautiful as an ornament for the child's room or a gift to a friend.

Plenty of time was allowed for speaking of God's loving care of the new life at spring time.

Another Primary Room

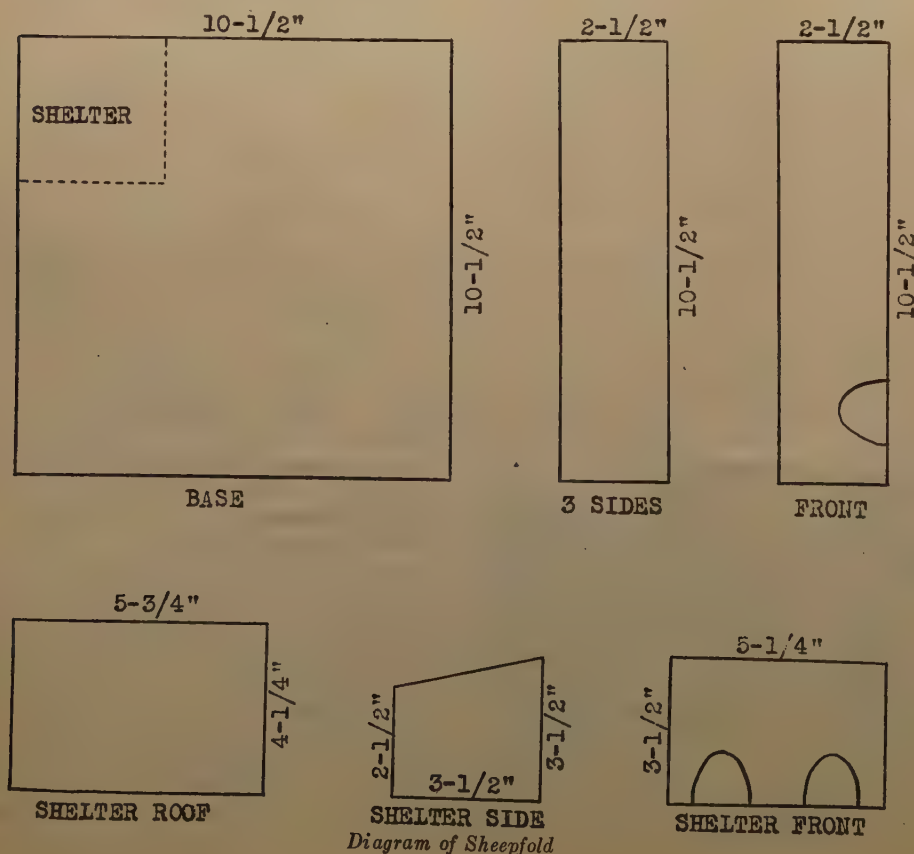
There were so many things in this room to attract the eye that the visitor wished that she might have been there to see them grow. First, there was a large, attractive chart; it had all sorts of colors and designs on it, and looked like an immense amount of work. But when examined closely one found the names of the children neatly written; after each name was a record of the child's attendance, his promptness, preparation of lesson, memory work, etc., each one represented by a figure of different color or size. There were tiny seals for special days, as Christmas and Easter. The superintendent said she had bought these seals at a stationery store where ordinary school supplies are kept.

At the front of the room was a neat but strong rack on which white window shades were fastened. When these were pulled down they worked every time. Neither did the rack show signs of falling down or coming apart. I learned that a first-class carpenter had made this rack and had given of his best.

The idea of having the songs written on white shades and used in this way was not new to me, but I had not seen the matter taken so seriously before. The curtains were of good quality, the songs were clearly printed, there were no spots or wrinkles anywhere. Fixtures were ready for several rolls at the same time. In fact, I knew that the teacher was as careful of detail in connection with the Sunday school as with her own home. She required the same class of material and got it.—*Elizabeth H. Sharp, Buffalo, N. Y.*

A Useful Scrapbook

A very useful scrapbook for the superintendent of a Primary or Beginners' Department is made by cutting out any suggestions for the work of her particular department, pasting them in a loose-leaf book and arranging them according to months. Then when she wishes to plan her program for January, for instance, she will turn to (Continued on page 187)



TEACHING SONGS TO PRIMARY CHILDREN

MANY teachers or leaders of singing in the church school are not acquainted with the methods used in the public schools and do not demand of the children their very best singing. The wise song leader will take the normal course given public-school teachers by the supervisor. She will visit the first, second, and third grades to "observe"—not on exhibition days, but *when the songs are actually being taught*. If no supervised course is used in her community, she will obtain books on a standard course and study them, with the view of adapting them to use in the primary room.

Many hints given in these courses will help the wide-awake superintendent. If she is not gifted to lead and teach the singing, she will of course persuade a helper to do that work for her. The leader will let the children become accustomed to hearing their own voices and gain confidence in thus expressing themselves, for her leading will not be with voice, but with precise moving of lips, with gesture, if necessary, and with the expression of her face. She need never be embarrassed by even a severe case of laryngitis!

The teacher of songs will look well to her voice. Her tones must be true and accurate, though she need not have had "vocal culture." She must sing with feeling. She will learn that children's voices are really high head tones and that if children sing lightly ("walk on eggs") their tones will be true. Accompaniment by instrument is really not necessary. A pitch pipe, however, should be used where there is no piano or organ. And without fail, the teacher and leader of songs must know perfectly every note and every word of every song she teaches. A book of hymns thrust between teacher and pupils does to the song what the lesson manual does to the story—"kills it dead."

As primary children read slowly from book and chart, the method of presenting the song by *model* seems one of the best methods for the Primary Department. Naturally, each song demands individual treatment as to the detail of its teaching. Generally, however, the process of teaching the song falls under the headings *Thought, Model, Response*. First, the thought of the song is drawn out or presented. The atmosphere is created. Pictures, objects, drawings on the board or the sand table may help. Perhaps the story which was used as the climax to the period of worship will introduce the song. Secondly, the leader gives the model, that is, sings through the whole stanza or the whole song as it is to be sung by the children, with expression in face and voice. The child who learns words and music simultaneously and the song as a whole, learns without effort the connection between the "lines" and never faces the problem of "what comes next" in later reproduction.

By Martha Barnhart Harper

Better still, he gets the *thought* of the song as he could never do in the chopped-up, line-by-line method. If the song is especially difficult, it may be necessary to study it through the model phrase by phrase. This is done, however, *after* the song has been presented as a whole, and has been talked over by the children. Thirdly comes the response from the children. It will not be perfect, but it must always be encouraged. Perhaps some phrases must be worked over and over. The commands "Listen!" and "Sing!" will simplify the task. When several of the school know the song well, they may form a "choir" to help lead the others. The song thus worked upon should be repeated as a whole before it is left until next time. And of course it is never put into the period of worship until it is a part of the children themselves.

Presenting the January Hymn

Winter Hymn, with its music by Agnes R. Bacon, is of such artistic beauty that it raises the standards of music not only in the church school but also in the homes to which it goes on the lips of primary children. Every phrase is a picture; so the song is most easily taught by the use of four pictures: a winter landscape; a picture of sheep, preferably in a storm; one of winter birds; one of children in their homes and at the table, if possible. Current magazines offer many illustrations for songs and stories. If the four pictures cannot all be obtained, let the pictures be imaginary. The melody, although not too difficult, demands the phrase by phrase

method of teaching *after* the song has been presented as a whole.

Superintendent: "Burr! How cold it is this morning! Didn't you 'most freeze, Harold, when you came through the snow to church school this morning? Oh, you had a big red coat to keep you warm! We all had warm coats, didn't we? Even the ground" (show winter landscape) "had a coat to keep it warm, didn't it? Margaret will tell us how the cloak of snow keeps the earth warm for the seeds that have gone to sleep in it." (Show picture of lambs or sheep.) "What kind of cloak has God given these animals?" (Show picture of winter birds.) "God thought of the birds, too. Of what are the birds' coats made?" (Show picture of children.) "Where do these children go when the weather is too stormy for playing out-of-doors? What have they to keep them warm? What more?"

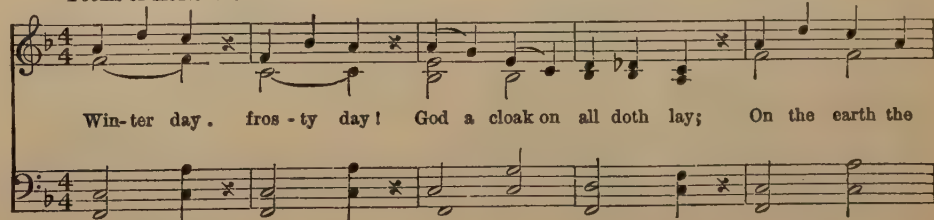
"You look as if you would like to *praise* the heavenly Father, to say thank you to him, for God is good.

"Listen!" (Sing through *Winter Hymn*, holding up the pictures to illustrate the words as they are sung.)

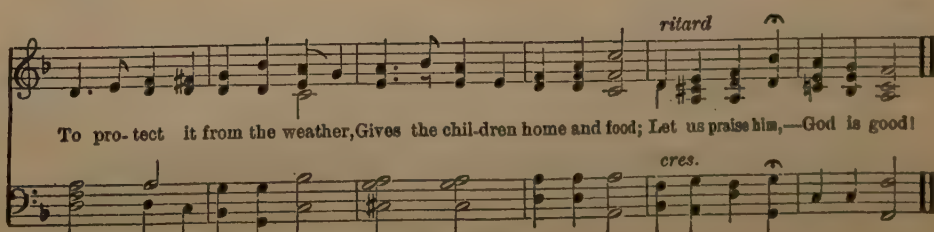
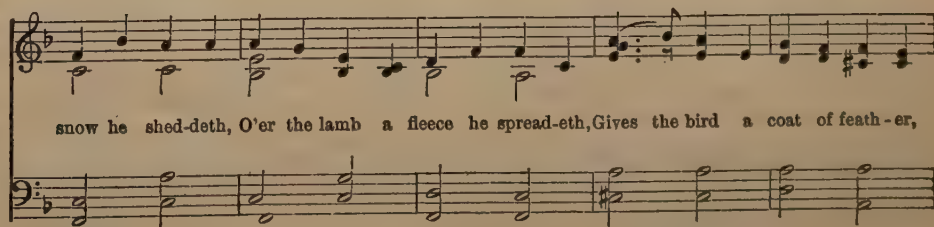
"Helen will tell us about the song, while John shows the pictures. Listen again!" (Repeat the song.) "Now you may sing after me. Listen!" (Sing two bars at a time, having the children repeat them *after* you. When a phrase is well rendered, combine it with the preceding phrase and continue. Do not spend too much time on this "part method," but do not allow sections of the song to be sung incorrectly. Sing the song as a whole before leaving it until the memorizing period next Sunday.

"Poems of Home Life"

AGNES R. BACON



Con Pedale



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He giveth snow like wool.
 He casteth forth his ice
 like morsels.
 He scattereth his frost
 like ashes.
 He causeth his wind to blow.

EACH month as it comes holds some peculiar interest for children. Often this interest centers in a day as Thanksgiving and Christmas. With January, however, there is likely to be a reaction from Christmas and the holiday season and sometimes a dropping down in interest. To be sure, New Year's day comes as a special day this month, but it does not mean a great deal to primary children. It is little more than the continuation of the Christmas season.

With the passing of the holiday season, the increasing cold and storms of winter and the tendency to sickness, it is often difficult to maintain the attendance and interest. Because of these conditions it is important that the January program shall be planned with special care and with an appeal to the interests of the children. The interest may be aroused on the first Sunday by something unexpected and pleasing. It may be a seasonal picture placed at the front of the room, a New Year's message or greeting written upon the blackboard or upon a poster.

There is little which can be brought into the room from the outside world this month, but one or two seasonal pictures will suggest the outdoor world.

The winter season appeals to the children, especially to those who live in the part of the country where they can have fun and good times afforded by ice and snow, and it is not difficult to arouse a feeling of gratitude for these gifts of the heavenly Father.

Pre-Session Work

Throughout January the moments before the session may be employed in making posters. During the Thanksgiving and Christmas seasons the children's work was principally the planning and making

A JANUARY PROGRAM for the PRIMARY DEPARTMENT

By Lucy Stock Chapin

of gifts for others. The Sundays during January may be employed in the making of posters for the primary room. Through the week the children will find and cut the pictures from magazines with which to make the posters on Sunday.

As the lesson theme for the first grade children is *God the Protector*, they may make a poster suggesting the thought of God's protective care in nature. On blue or gray cardboard place a border of snow crystals cut from white paper, or pictures of snow-covered fields and gardens, trees and shrubs, fences and houses, frozen streams and lakes, winter birds and animals and children playing in the snow or on the ice. Then as the lessons are taught and the thought of God's care developed both in the classes and the department programs, print upon the poster the memory verse.

Another poster may have printed upon it the winter verses which the children are learning:

"He giveth snow like wool."
 "He casteth forth his ice like morsels."
 "He scattereth his frost like ashes."
 "He causeth his wind to blow."

One week the children will collect and paste pictures of snow. The next Sunday they will paste pictures of ice, and the following week, pictures of frosty windows and things blowing in the wind.

While the second grade children are having their stories under the theme, *The Childhood of Jesus*, they will enjoy making

a poster or scrapbook of pictures illustrative of things that the child Jesus may have done, showing children playing, helping father and mother and others, at school, and so forth. When the posters or scrapbooks are completed they may be kept in the department or given to a mission school, children's home or hospital.

Building the Program

All of the programs for January may well be built about the theme of the first year lessons, *God the Protector*. The memory verse for every Sunday in this grade is, "Jehovah is thy keeper." Write the verse upon the blackboard and below it place the picture of a little child. Under the picture write the words of the song, "He Cares for Me," No. 12, *Songs for Little People*:

"How strong and sweet my Father's care,
 That round about me, like the air,
 Is with me always, everywhere,
 He cares for me."

"Oh, keep me ever in thy love,
 Dear Father, watching from above,
 And let me still thy mercy prove,
 And care for me."

Conversation may be directed each Sunday to the ways in which God has cared for his children all through the week and emphasis placed upon the thought that his care is about us always and everywhere, as it is expressed in the song.

The memory verses in connection with the second and third grade lessons may also be woven into the program.

On the third Sunday in January the memory text in the third grade is, "It is a good thing to give thanks unto Jehovah." This may be used among the opening verses or responses, or in connection with the prayer service.

If desired, special missionary programs may be used during January. In nearly all denominations series of missionary stories and pictures are provided by the missionary societies, for departmental use.

As January is not as crowded a month as some others it affords a splendid opportunity for special missionary programs.

The music for the month will be seasonal, devotional, missionary and appropriate to the lessons.

One new song may be learned and old songs reviewed. The following songs are suggested as appropriate for the month and its lessons. Some are already familiar to the children.

Seasonal

From *Songs for Little People*.

A Prayer for Each Season. Verse 4.

Lord of the Sunlight.

A Happy New Year.

Winter Hymn.

Verse Song

What Time I am Afraid. *Songs for Little People*.

Devotional

From *Songs for Little People*.

Father in Heaven.

Morning Hymn.

Sabbath Morning.

This is God's House.

The Church.

He Cares for Me.

Jesus, Friend of Little Children.

From *Carols*.

Enter Into His Gates.

Holy is the Lord.

Missionary

The World Children for Jesus. *Carols*.

God in Heaven Bless the Children. *Melodies*.

Far Away Children. *Melodies*.

A Love Message. *Melodies*.

A January Program

Although this program is prepared for the last Sunday in January it can be adapted very easily to the other Sundays of the month.

I. Service of Worship

1. Prelude. "Sunday Morning," No. 157, *Songs for Little People*.

2. Call to Worship.

Supt. This is the day which the Lord hath made;

We will rejoice and be glad in it.

Pupils sing in response:

Enter into his gates with thanksgiving,

And into his courts with praise.

Page 6, *Carols*.

3. Song: "Father in Heaven." No. 1, *Songs for Little People*.

4. Prayer Service

a. We have been singing a prayer song, for we may sing our prayers to our heavenly Father as well as speak them to him. Let us think of what we were singing. Name some of the things we said to our Father in the song. We thanked him for the morning sunshine and for the day. We asked him to help us to please him in our work and play, to make us truthful, gentle, kind and loving and to be like Jesus. What do you think it means to be like Jesus?

Who remembers the memory verse which tells how Jesus grew when he was a little boy? "Jesus advanced in wisdom and stature, and in favor with God and men."

Shall we ask him to help us grow like him?

b. Prayer.

"Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee.

Teach me how to grow in goodness
Daily as I grow;

Thou hast been a child, and surely
Thou dost know." Amen.

From *Songs for Little People*,
No. 29.

5. Song: "A Happy New Year." No. 67, *Songs for Little People*.

6. Offering Service.

a. Giving Responses.

For many Sundays we have been thinking and talking about God's great gift to us. What verse tells us how much he loved us? "God so loved the world that he gave his only begotten Son."

What did Jesus say about giving? "Freely ye received, freely give."

What kind of a giver does God love? "God loveth a cheerful giver."

b. The Offering.

c. Offering Song. Page 12, *Carols*.

d. Prayer.

Our Father, we bring thee our offering today. May it help some one to know and love thee. Dear Father, teach us to love thee too. Amen.

e. Song Response. No. 89, *Songs for Little People*.

All things come from thee, O Lord,
And of thine own have we given
thee.

II. First Lesson Period

III. Assembly Period

1. Birthday Service.

a. Greeting.

"A birthday greeting to you, dear,
May you be happy all the year!"

If you are brave and sweet and true,

The Father's smile will rest on you,

And he will be so glad to see

You growing up, his child to be.

A birthday greeting, to you, dear,
May you be happy all the year."

Songs for Little People, No. 92.

b. Song: "A Birthday Wish." Page 16, *Carols*.

c. Prayer.

Dear Father in heaven, we pray
thee to bless (Harry) today and
all through this new year. Help
him to grow like Jesus, wise and
strong and tall, loved by thee and
by all his friends. Amen.

d. Record.

Placing of seal on birthday calendar.

2. Special feature.

The story, *The Boy Jesus Visits Jerusalem*, told to the entire department by one of the second grade pupils.

IV. Second Lesson Period

V. Closing Service

1. Recitation of the three memory verses for the day.

"Jehovah is thy keeper."

"Jesus of Nazareth, who went
about doing good."

"He healed many that were sick."

2. Song: "Closing Prayer." No. 98, *Songs for Little People*.

"Dear Father, bless each little
child,

And keep us all, we pray,

Safe in thy loving care, until

Another Sabbath Day."

Don'ts for Story-Tellers

A very clever young woman visiting our department was telling the children a foreign mission story. It was a fine story about some little children in Africa and about all the things that those children had there that we did not have. She told them all about the peanuts, bananas and cocoanuts that came to us from this far-away country where it was so very hot. Then she made her mistake! She asked, "Now what is it that we have here in this country that those little black African children do not have?" And the answer from one of our brightest children was, "Ice cream!" Do you blame the child?

Don't ever try to talk down to primary children unless you wish to be shown up by some of them. In telling an Eskimo story to the children in my department, I spoke several times of the big white bears. At the close of the story, one of the second-grade children raised his hand and said, "Mrs. L—, probably you don't know it, but those white bears you've been talking about should be called polar bears." Imagine my feelings at that moment!—Marjorie M. Lewis, New Haven, Conn.

"NOT HEARERS ONLY"

THE child is primarily a doer. Every impression that goes in at his senses comes out at his muscles. The religion of Christ is preeminently the religion of service. And yet when we try to teach this religion of service to the child so interested in doing, our methods seem to contradict our beliefs.

How few programs are set down in terms of what the children are to do! In many classes their activity seems to be limited to such replies as "Yes, ma'am," "No, ma'am," "God," "Be good."

Seeking Experience

But even with the program in the church school at its best, filled with actual participation on the part of the pupil in group activities where hand and mind and heart work together, there are many things that cannot be done inside a church building. The true teacher leads her flock forth to seek real experience—to take part in the life of the world. So they trudge down the street to sing to the shut-in lady, they

By Jessie Eleanor Moore

go across the park to feed the birds, they make valentines and drop them in the mail box on the corner for little friends far away.

However, some real life situations cannot be brought into the church school nor can they be found when the children go out in a group. Happy the teacher of little children! While they still linger in the land of make-believe she may use play. Knowing that the child will probably forget what he hears, that he may forget what he sees, but that he will not forget what he has done, she talks little, uses many pictures and plays out of the happenings of life outside of the school. They dramatize kindness to pets, courtesy to guests and helping at home.

The Home Situation

But the extent to which the desired type of response, so easily secured in the play situation, is carried over into the real situ-

ation depends upon elements no longer under the teacher's control after the child has tripped down the steps and gone home. The situation at home must be very like that played on the day before in the church, the play situation must be vividly before the child and the response must not be inhibited by moods of unhappiness or anger.

No matter how excellent the teaching, to insure a carry over into life the mother's help must be solicited. The attitude of most homes toward the church school is that of cordial good will. The reason why parents do not help more is because they do not know what to do. Did we but inform them more often of our hopes and plans, our successes and our failures, they would understand, and understanding would help us carry on for the other six days in the week.

Calling, invitations to visit the class session, demonstrations and parents' meetings, all have their place in securing this home cooperation, and some teachers have



Cover

Dear Mother:

We have been talking, in the week-day class, about helping at home. But in the class we can only talk about it. During this week will you make occasions when your child may be helpful?

Your little one will explain the drawings in this book. Whenever he does a helpful deed will you mark a star near the drawing which illustrates that bit of service? May he bring the book to class next Wednesday?

Cordially yours,

Letter to Mother



Page 1

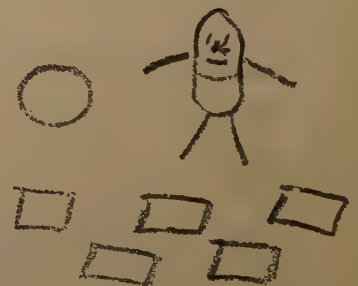


Page II



Page III

Pages of Booklet Made By Beginners



Page IV

been eminently successful with a weekly letter, informing the parents of what is taking place in the school. This letter may be more effective if the children have something more to do with it than to carry it home.

The little booklet shown in the illustration was used in a beginners' class in connection with lessons on helpfulness at home. The teacher prepares one for each child. They consist of six pages each, put together with a brass fastener. The first page is of cover paper with a picture of a child helping pasted on it. The second is of white paper and contains the letter to the mother. The other four pages are of bogus or drawing paper and are left blank for the child's drawings.

After the children had played at helping mother in pantomime, the books were distributed. "Can you draw something that you use when you help mother?" They set to work after some discussion of what they could draw and the caution from the teacher that they put just one picture on a page.

The Children's Response

The one represented here may have to be explained:

I. A dustpan. "I hold the dustpan when my mother sweeps," said small Roger, the artist.

II. A cup and saucer. "I dry the dishes."

III. A table with the chairs placed about it. "Every night just before we sit down I put them around like that."

IV. Ball, doll and blocks. This was suggested by a visiting mother to remind her child to put away his toys.

After the drawings were completed the books were put away under the chairs so that they would not interfere with listening to the story of how Miriam helped her mother by watching her baby brother. After the story they were taken out and talked over once more before going home. "Carry them home and show them to mother and tell her all about the pictures. Every time you help mother this week ask her to put a star by the picture that tells about it. Bring the books back next week and tell us all about the things you have done."

And the books came back—almost every one of them. Never was a circle talk so successful. Every child took part, bringing his book and displaying it page by page while the children commented. The shy child who never speaks found his tongue as he proudly showed his book. The talkative child who exaggerates his own doings for the purpose of gaining notice or to outdo his companions had a report in black and white. He could not say he had scrubbed the floor or done the washing or some other equally improbable thing.

And best of all, every opportunity to help had not been foreseen when the drawings were made. Muriel came with a page full of little wriggling lines, made with a

lead pencil, and the page had two stars. The children crowded around to see and thought and thought but could not guess. "Do you give up?" she cried. "I picked up the threads when my mother got through sewing." On another page she had drawn, again in lead pencil, a crude something which the children named a table, but she explained it to be the top of the tubs in the kitchen. "I wiped them off, after mother 'got the dishes done,'" she said.

This plan for carrying the lessons into the home and getting reports from there will work quite as well with primary children. The six-year-olds will draw their suggestions in about the same way the beginners do. The older children, who have a new form of expression and are proud of it, will want to write theirs in a list. The children in between will try writing and fill in with drawings. The form of the record makes little difference. It is merely a device to get the children to be doers of the words they listen to.

At a summer conference for teachers this suggestion for gaining home cooperation was being given during a demonstration session. A child had wandered in from

her play on the campus. The teachers were evidently "playing Sunday school" and it looked interesting to her. When the crayons were given out for the drawing she bent over her task, completely absorbed, and the teachers watched her more than they drew. The session over, she tripped away, book in hand. Two days later when the class was in the midst of a discussion of methods, she appeared at the door. "Here's my book," she said, entering the room. "I haven't so many stars. You see it's hard to help my mother when we are visiting. She don't work." True enough! The drawings of the duster and the broom were starless. On another page was a queer-looking piece of furniture which she had added later. The owner of the book explained it to be "the desk in our room." "I cleaned it up," she said. And there was the star. On the last page her mother had written, "Cheerful obedience" and beside it she had two stars.

It works. A child will always respond to an opportunity to do, and the mother, with whom the teacher of the demonstration session had had no conversation, had responded to the call for cooperation.

Leaves From a Mother's Notebook

I

MY days are filled with petty cares about the food my children eat, the clothes they wear, their sleep, their quarrels and their play. But inspiration lurks in unexpected places. Only the other day, in a late novel (*Glimpses of the Moon*, by Wharton), which one would not be likely to associate with the thought of mother training, I read this passage:

"Children heard in her company nothing trivial or dull; good music, good books and good talk had been their daily food; and if at times they stamped and roared and crashed about like children unblessed with such privileges, at others they shone with the light of poetry and spoke with the voice of wisdom. . . . From their cramped and uncomfortable household, Grace and Nat had managed to keep out mean envies, vulgar admirations, shabby discontents; above all the din and confusion, the great images of beauty had brooded, like those ancestral figures that stood apart on the shelf in the poorest Roman household."

I put this in my notebook and shall read it often. It gives me a vision of what these days may mean to my children.

II

Lonely Ways for Children

The children are trooping past to the church around the corner. It is the hour of church school. Here and there among them are little ones whose mothers are leading them by the hand. Occasionally

there is a whole family—father, mother, brothers and sisters—going together. These are the exceptions, however. Most of the procession is made up of children going alone. I think as I watch them that in their moral and religious training there are other ways in which children go alone.

Often a child is expected to give up half of his candy, that he may learn to be unselfish. This must seem a very hard, lonely way to him. For at his age selfishness is normal, yet he has to divide in this way, while the grown-up people about him (who have had years in which to emerge from the individualistic stage) do as they please with what they have.

In his first approach to God many a child starts out upon a lonely way. He is instructed to say a prayer and it is to One he does not know and cannot see. He kneels alone and his own voice sounds strange to him. He has never seen his father or mother kneel or heard them pray. The experience is new and strange. There is little meaning and no joy in it.

And it need not be so.

Little bedtime talks about the heavenly Father (who is like our earthly fathers, only wiser and more loving); a word about his gifts to us—the birds, the flowers, the rain, the sun; a brief prayer, mother and child kneeling side by side, with the child's hand in the mother's, and in simple words which the child can understand, linking his experiences with the thought of God; these make the approach to the heavenly Father easy and attractive because mother and child go together.—Mrs. Vernon S. Phillips.

Book Reviews

Services and Songs for Use in the Junior Department of the Church School. by Josephine L. Baldwin. The Abingdon Press, New York and Cincinnati, Ohio. Price, 85 cents net, postpaid; \$75 per hundred, carriage extra.

RELIGIOUS educators have long since proclaimed the necessity of a Junior Department room, separated from older and younger pupils, and of a service of worship that will be suitable and appealing to juniors.

Years of experience with junior boys and girls, together with a natural sympathetic understanding and capacity for loving this age group, have fitted Miss Josephine L. Baldwin to prepare a *Book of Services and Songs* for use in the Junior Department of the church school. The book comprises forty-eight services designed for the average church-school year, taking into consideration seasonal appropriateness and furnishing services specially designed for holidays observed by the church. It is a treasure-house of choice selections, including "Songs of Worship Without Words" from the master musicians and scripture responses admirably selected and coordinated to present a single truth in a given service.

Junior boys and girls are very susceptible to a genuine atmosphere of worship. They have the capacity for developing attitudes of reverence, of gratitude, of sympathy—even of sacrifice (particularly in the case of girls of eleven years). But like finely selected flower bulbs with inherent possibilities of growth into glorious blossoms if given the right conditions (soil, climate, etc.), junior boys and girls must be afforded the right material to arouse their ideals and aspirations and the right atmosphere in which to cultivate them. The services in this book adequately meet these conditions.

Not a little of the value of the book lies in the fact that all the selections, words and music, are worthy of being memorized, and since within the junior period falls the golden age of memory we wish that every junior might be given the opportunity of memorizing much of the contents. The complete topical index contributes to the value of the book. Some of the topics upon which the services are based are: fair play, faithfulness, courage, truthfulness—just the traits every junior character should embody. And these services of worship conducted by a sincere and reverent leader can do much to cultivate such character.

Making Christianity Christian, by Frank M. Sheldon. The Pilgrim Press, Boston, Mass. 20 cents.

The author says: "The purpose of this course is to help rescue essential Christianity from the encumbrances which have gathered about it during its history and thus free it to do its work in the world."

In method, this is a discussion course. Its chief significance is the thought-provoking and interest-awakening questions which bustle from every paragraph. Those who use this course can hardly avoid doing some real thinking on fundamental questions.

The Knights of Anytown; The Rest of the Family, by Jeanette E. Perkins. The Pilgrim Press. \$1.50 each, Leader's Manual, 85 cents.

These two children's books are in a way companion volumes. The twelve stories in *The Knights of Anytown* recount the exploits of certain "Knights" in Good Neighborhood Street: how they got rid of the Selfish Giants; how Clark, Peter and Alice made a wonderful conspiracy to help their mother, and many other equally thrilling adventures.

In *The Rest of the Family*, John, Donald and Elizabeth, and other children in the House on the Hill, in these twelve stories get acquainted with Piccolo and Tony, who live in an old piano box down by the dock; with Peter and Rosy, whose tenement house caught fire and burned; with the boy who lives on cocoanuts in a far-away island, and is so afraid of spirits at night; and with many of their other brothers and sisters belonging to "the rest" of our Father's family.

The stories in these two books were originally prepared as a part of the lessons for a primary course in the Pilgrim Plan-book series for week-day religious education, and will be widely used in this way. Their literary quality, however, was so distinctive that it was decided to print them as "regular" books, rather than lesson books. We believe they are among the most charming of the year's juveniles. Each book has six full-page illustrations. Those interested in using the stories in week-day classes will wish to have the Leader's Manual which accompanies both books and gives full directions for class work.

Tales of Golden Deeds, by Mildred O. Moody. The Abingdon Press, New York and Cincinnati. \$1.25, net, by mail, \$1.35. Teacher's Manual, \$1.00, net, by mail, \$1.10.

These two books are units of the Abingdon Religious Education Texts, Week-day Series. They have been prepared to aid in teaching nine-year-old children with two great objectives in mind. "1, to create and stimulate motives for Christian conduct; 2, to direct that conduct in definite service activities." The course is one of training primarily, rather than a course of information. The stories are beautifully illustrated and at the end of each chapter are questions to stimulate the children's thinking and to bring out the strong points of the story.

The teacher's manual gives specific help in directing the conduct of the child in the fields of obedience, service, social relationships, responsibility, and imitation. The teachers conducting week-day classes will find these two books of invaluable aid.

World Conference of Workers with Boys

(Continued from page 174)

to the boy; my appeal is that we should realize the spiritual resources within him that are very often held within him by the impossible conditions with which society surrounds him."

Other addresses of note were made by Dr. G. Sherwood Eddy and Dr. John R. Mott, well known as leaders in the field of religious work for young men throughout the world.

An Exchange of Ideas

One of the most valuable periods of the day for the exchange of ideas was the afternoon period, when various nationality groups demonstrated the games and other forms of recreation of the boys of their countries. This will undoubtedly result in a profitable exchange of ideas in this field; and it is felt that American boys, for instance, will have a larger interest in the boys of some other nation when they learn to play the games that these other boys play.

In some ways, one of the most useful contributions of the conference to the delegates of several nations was the discussion devoted to the report of the Findings Committee. The procedure used was that of the open discussion in the main sessions of the conference. It was very different from the usual more formal discussion with every speaker going to the platform before taking part.

A Frank Discussion

This informal plan, where every speaker rose in his place in the conference hall and made a brief statement or asked a question, brought many of the younger men to their feet and allowed a large number to participate in the discussion. At the close of two days of such informal discussion, with the clear demonstration that many conflicts in viewpoint could be eliminated by frankly talking it through, a number of delegates declared their intention to carry this method back to their own land for general use.

What did the conference accomplish? This is written on the day after the closing, and it is too early to discover all its results. It is clear that it made for great progress in the field of world brotherhood among Christian leaders. Its emphasis upon a better form of religious education will be carried to every country represented. The loyalty of this group of Christian leaders to the church, as the parent organization toward which all loyalties should be directed, was always in evidence. The real significance of this remarkable, world-wide conference, of twelve days' duration, with one theme, *Boyhood, the nation's greatest asset*, has yet to be measured.

JESUS AND THE BIRDS

Jesus said, "The birds of the air have nests."
Have these birds a nest? Where is it?
What is in the nest?
There are two little eggs.
The mother bird will keep them warm with her feathers.
By and by the little birds will come out of the eggs. They will call.
Peep—peep—peep. I want something to eat. What will the father bird bring to feed the baby birds?
Jesus said God cares for the birds.



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Jesus and the Children

Glances of Jesus in Picture and Story for the Youngest Child,
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Jesus in the Synagogue



Bida

Jesus is reading the Bible to the people in the church.
The people are listening.
Do you listen when mother or father reads the Bible?
The people said, "We know Jesus.
He came to our church with his father and mother when he was a boy."
Now Jesus is a man and can read God's Book to us.
Jesus is holding up his arm. Do you see him?
Hold your arm up.

JESUS IN CHURCH

THE SICK CHILD

This little child is sick.
 His mother brought him to Jesus.
 His mother is asking Jesus to make him
 well.
 Jesus loves the sick child.
 Jesus will make the little sick child well.
 The little sick child will love Jesus.

26



Le Jeune

Consider the Lilies

31

27

Christ Healing the Sick

Hofmann



30

Jesus is talking to his friends about the
 flowers.
 Do you see the lilies?
 Jesus asked his friends to think about
 the lilies and how they grow.
 Jesus said, "God makes lilies grow beau-
 tiful."
 Some lilies are white and some are red.
 Shall we thank our Father in heaven for
 making flowers grow?
 Our Father in heaven,
 We thank thee for making the flowers
 grow.

JESUS AND THE LILIES

Discipline in the Church School

(Continued from page 162)

son why your school is coming to be known as one of the most worth-while schools in the community is because you have found it worth while to cultivate the habits of attention and obedience on the part of the pupils. Perhaps the reason why you are finding many of the young people are thinking of helping in the work is because they have been given an opportunity to *listen* for the voice of God during the sessions of the school.

It is not the fault of the pupils when there is lack of discipline in the school. Pupils everywhere do what they are allowed to do. But the school that is most appreciated and most effective is the school where the pupils are taught to do, and allowed to do, only that which is going to make for the growth of character.

Discipline is a necessary foundation stone in the work of the church school. Without it, much of the hard work that is put into the school is lost. To achieve it takes time and tact and patience and perseverance. For its ultimate success three things are needful—a vision on the part of the leaders, a recognized standard for the conduct of the school, and a loyal co-operation on the part of the pupils because they desire the best for their school.

A Useful Scrapbook

(Continued from page 178)

that part of her scrapbook. There she will find all the material which she has collected that is suitable for that month. Often plans which she could not use in a previous year she can utilize now because conditions are different. It also saves the trouble of hunting through a file of magazines. Blank pages may be inserted for any notes she may wish to make.

Seasonal material may also be saved in the same way and either be kept in its own section of the book, or placed with the material of the appropriate month.

Another loose-leaf book, or rather set of books, enables the primary superintendent to tell at a glance just what stories the classes in her department are to have on any given Sunday. Also just what songs, pictures, verses, or other material she has used or suggested to her teachers for their use on that Sunday, in previous years.

These books are made by taking the pupils' folders, each quarter by itself, and having some blank sheets of the same size. Arrange the folders by lessons, with two or three sheets of the blank paper between each Sunday's lessons. On the blank paper note appropriate songs, available pictures, the memory verses of the day, and handwork or other expressional activities that have been or might be tried.

—Bertha C. Wheelock, Wilmette, Ill.

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Fundamental Principles for Week-Day Schools of Religion

(Continued from page 168)

methods." To many leaders in the field, the gravest danger in the movement is the establishment of week-day schools without specially trained teachers. The supervisor, in particular, needs to be well trained in educational principles and methods, to know the field as a whole, to be able to evaluate each policy adopted as well as each hour of teaching in order to admit into the system nothing unworthy. The teaching of religion demands a delicate skill, a peculiar technique which only the trained teacher can have. Even if well-educated local women are used as teachers the system should have a trained educational supervisor who shall give them the special technique and shall unify the curricula of the various grades into a complete and thorough course, injecting into the system through its teachers a single aim and ideal which shall unify and vitalize the whole. In our own schools only full-time teachers are employed. Of the five, two are graduates in religious education, and two are graduates of a normal school, having taken a single course in religious pedagogy. Throughout the year, however, the supervisor and teachers will meet often to read and discuss together the movement as a whole, religious and educational ideals, and such other matters as shall continue the growth and training of all in the group.

Only upon such principles and with such constant consideration of the ideals of the field shall we be able to build schools of religion which shall be a worthy contribution to all concerned.

The New Knowledge and the Christian Faith

(Continued from page 151)

down. If the hypothesis of evolution were smashed tomorrow, there would be no more religiously-minded scientists and no fewer irreligious ones."

The Purpose of the Bible

Fifth: One must consider, finally, when facing the new knowledge, the purpose of the Bible. It is a trite but truthful saying, that the Bible is to teach us how to go to heaven, rather than how the heavens go! One can get the processes of evolution from Lyell's *Geology*, or from Darwin's *Descent of Man*. But there is nothing in these to compare with the third chapter of Genesis about the tragedy of lawless disobedience. Shailer Mathews has put the matter in these words:

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such views do not constitute the most valuable element in religion. For example: the writers of the Old Testament speak of the earth as flat and of a solid firmament resting like an inverted bowl above it. They speak of Sheol, a great pit under the earth where the spirits of the dead went, and of water beneath and around the flat earth. Underneath the firmament were the sun and the moon and the stars. In order to believe the religious teaching of the Bible one does not need to accept such views of the physical universe as these. The really important thing is that *man believed that God was a creator and a preserver of the universe as they knew it.*"

We shall find a fine conclusion of the situation in the notable words of an unknown poet:

"The Mind that invented the sunrise
Invented the song of the lark,
Invented the high light of day and the twilight,
Invented the mask of the dark;
Invented the song of the thrush and
The red of the tanager's breast—
Invented the thicket where chirrup the cricket
And soothes him, when Man is at rest.
And you who invented the seaplane,
And you who plow holes through the sea,
And you who spark fires through the air without wires
And dream of the marvels to be;
Come, make me a trill in a songbird,
Or one drop of dew on the sod!
For the most you have done is as stars to the sun,
To a single invention of God."



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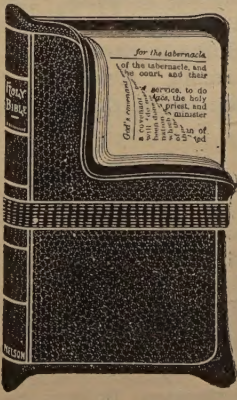
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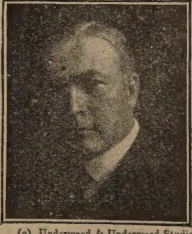
Jeremiah and the Rechabites
(Continued from page 164)
(As Jeremiah impressively lifts his hand to pronounce the final doom, the teacher runs forward as if to stop his words, but falls down at his feet in anguish as Jeremiah continues:)
Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; even Nebuchadnezzar, king of Babylon, for I have spoken unto them, but they have not heard; and I have called unto them, and they have not answered.
(The father runs in with great fright, pointing back whence he has come, crying:) "Ah, the conqueror is here! Nebuchadnezzar is come!"
(All rise quickly, look at the newcomer, as he takes his wife and children and flees in great haste. The women stretch out their arms and run off precipitately. The teacher and his disciples go hastily in the other direction.)
(Jeremiah shakes his head sadly, puts his arm about Baruch, and slowly departs.)

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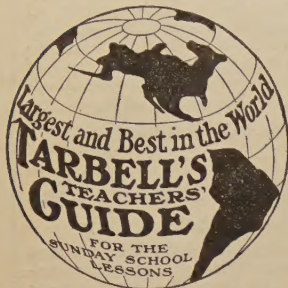
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The Will to Do the Deed

(Continued from page 155)

schools have excused children for special classes of religious instruction. On my office file in past years there were dozens of notes asking that children might be excused a little early in order to attend confirmation classes. Scores of excuses for tardiness on account of early morning service reached my desk. For years I understood that Israel or Moses could under no circumstance be kept after class on the designated nights of "Hebrew School." If now and then a teacher forgot or ignored the request, a note, severe in tone, was brought to me. *I do not recall in all those years a single request from Protestant parents for a child to be excused for any religious duty, class, or ceremony.* I wonder what these parents will do when classes for instruction, to be held during or after school hours, are formed in Protestant churches. The teacher is convinced as to their value and necessity, but whether the parents can be made to feel it is yet to be proved. I mean convinced to the point of genuine cooperation, of planning definitely for the time, to be kept as faithfully as the day school demands that its time shall be kept. If such definite cooperation is to be won, it will be very largely the influence of earnest teachers who see what will happen to our children's children if those of this day have only the religious instruction which can be given in the short hour of the school on Sunday. That the results of definite religious instruction, consecutive, of an order on a par with or above that of the public school, are considered by thinking people to be most desirable, the public press, the magazine, the National Education Association, The Parent-Teachers' Association give ample evidence. The *summit* beckons. The thing most needed at the moment is Protestant communities willing to climb to that summit round by round. To fail of achievement is not sin—it is the failure to begin to achieve.

"But, Lord, the will—there lies our bitter need.

Give us to build above the deep intent
The deed, the deed."

The Boston papers carried an announcement last summer which ought to make Protestant Christians think. "Jewish educational schools of Greater Boston received with interest yesterday the announcement made by the Jewish Educational Association of New York that the association has released funds for the purpose of providing immediately two thousand free scholarships in the Talmud Torahs—Jewish Religious Schools of New York City. . . . It is planned by religious leaders of Boston to create a similar movement here. . . . It is proposed to establish a Jewish Religious School in every Jewish

community of Greater Boston . . . provided with the best teaching facilities and housed in modern school buildings. The classes are held after school hours and the children taught the Hebrew language and the history of the Jewish people." There follows a word of congratulation from President Coolidge: "It will be gratifying to every one interested in good citizenship to know that the association is planning the campaign to perpetuate the teachings of the Jewish race." *The Boston Post*, August, 1923.

It is the New Year—a good time to plan for next year's religious instruction for Protestant youth, to plan community schools of method for teachers, to plan mass meetings of parents where facts may be brought before them and funds for a genuine serious attempt to open week-day schools for pupils from nine to twelve at least may be provided. It is a good time to mount the first round on one of the many ladders that lead from the great need of man to the unclaimed power of God.

Books to Read

- Denominational Teacher Training Courses
"The Interest of the Bible"—John Edgar McFadyen
"The Syrian Christ"—Rihbany
"The Training of Children in the Christian Family"—Luther A. Weigle
"Dynamic Psychology"—Woodworth
"The Project Method" (pamphlet)—William H. Kilpatrick
"Teaching by Projects"—Charles A. McMurry
"The Highway to Leadership"—Margaret Slattery
"Christianity and Social Science"—Charles A. Ellwood

The Use of Motives in the Church School

(Continued from page 173)

How then, are we to get these uninteresting things done? What moves a mother to be willing to spend time and energy washing her children's clothing? Is it because she likes to wash or because she makes a game of it? Rather it is because she sees that cleanliness is vital to the children she loves. If she were not willing to do these uninteresting things, the very object of her love, her life purpose, would be defeated. She has an end that demands her interest; to get to it she must be willing to do these uninteresting things. So it is in the church school. We cannot be forever spending our time making uninteresting things interesting. Rather we must create motives in the lives of our children, so that the children, rather than undergo the pain of defeated ends, will be glad to overcome the obstacles that lie in their way.

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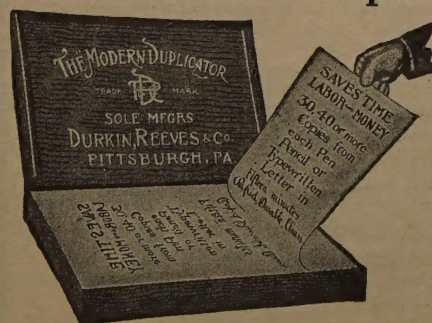
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Current Motion Pictures

Reviewed by ELISABETH EDLAND

Jamestown. "Chronicles of America" Series. 4 reels. Exchange, Pathe, 1600 Broadway, New York City, New York. Jamestown in 1612, view of stockade, pillory, well sweep, homes, cannon, ox-cart, sentinel, farming implements, British flag, Powhatan's village, Indian customs, grinding corn in mortar, Indian tents, a Council of War; trial for cheating an Indian, trial without jury, spring of 1613, caused natives to betray Pocahontas into the hands of the whites so that they could hold her for ransom; spring of 1614, Pocahontas tells how the Indians plant tobacco; marriage of Pocahontas and John Rolfe, Indian celebration of her wedding by Powhatan in Indian village. The following elimination is suggested: In part 3, view of arrow piercing man's back.

Felix in Fairyland. Juvenile Film. 1 reel. Exchange, M. J. Winkler, 220 West 42d Street, New York City. The experiences of Felix, the cat, in Fairyland; he rescues a fly from the flypaper. The fly tells him she is a fairy fly, and that she will grant him any wish. He only laughs but when he is alone, he says, "Oh, I wish I were in Fairyland." His wish is granted and he has a very pleasant time.

Secrets of Life.—The Ant. 1 reel. Exchange, Educational Film Exchanges, 729 Seventh Avenue, New York City, New York. Life and habits of the ant taken by Louis H. Tolhurst, with the apparatus and process he invented.

The Good Samaritan. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, New York City, New York. The parable of the Good Samaritan. The rich man goes to church and hears the parable and then goes out to help the man who had come to him in need. The following elimination is suggested: Scene showing attack of thieves.

In Barcelona. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The capital of Catalonia, coming into port, warships in harbor, street scenes, the Columbus Column, Corpus Christi procession, La Rambla, the famous promenade.

A Cradle Roll Book

ON pages 185, 186 will be found eight more pages of the Cradle Roll Book, *Glimpses of Jesus in Picture and Story for the Youngest Child*, by Jenny B. Merrill. The first eight pages with a description of the book were published in the October number, the second eight in November, the third in December.

These stories are intended for use with very little children or for children just beginning to read. Eight pages will be printed every month until the book is complete. It is suggested that teachers and parents save the pages and add to the book from month to month.

To make the book, cut out the page on the left. Fold bottom half of page under. Fold left side under. Cut folds at bottom and you will have the fourth set of pages of the book. The picture to accompany the last story will always appear in the following issue.